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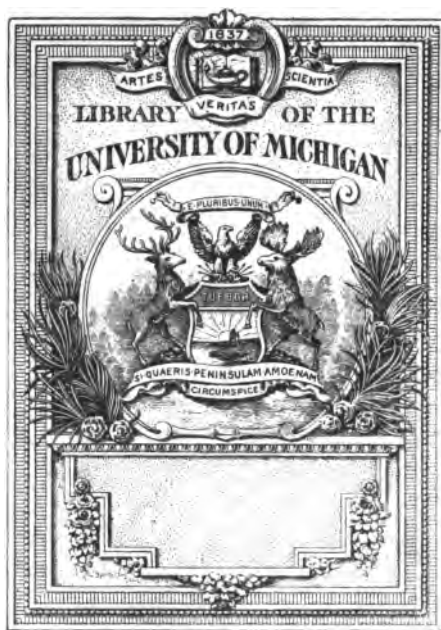
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OUR MISSIONS:

BEING A

HISTORY OF THE PRINCIPAL MISSIONARY TRANSACTIONS

OF THE

London Society for Promoting Christianity amongst the Jews,

FROM ITS FOUNDATION IN 1809, TO THE PRESENT YEAR.

BY THE

REV. THOMAS D. HALSTED, M.A.,

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WITH AN INTRODUCTION BY THE REV. C. J. GOODHART, M.A.,

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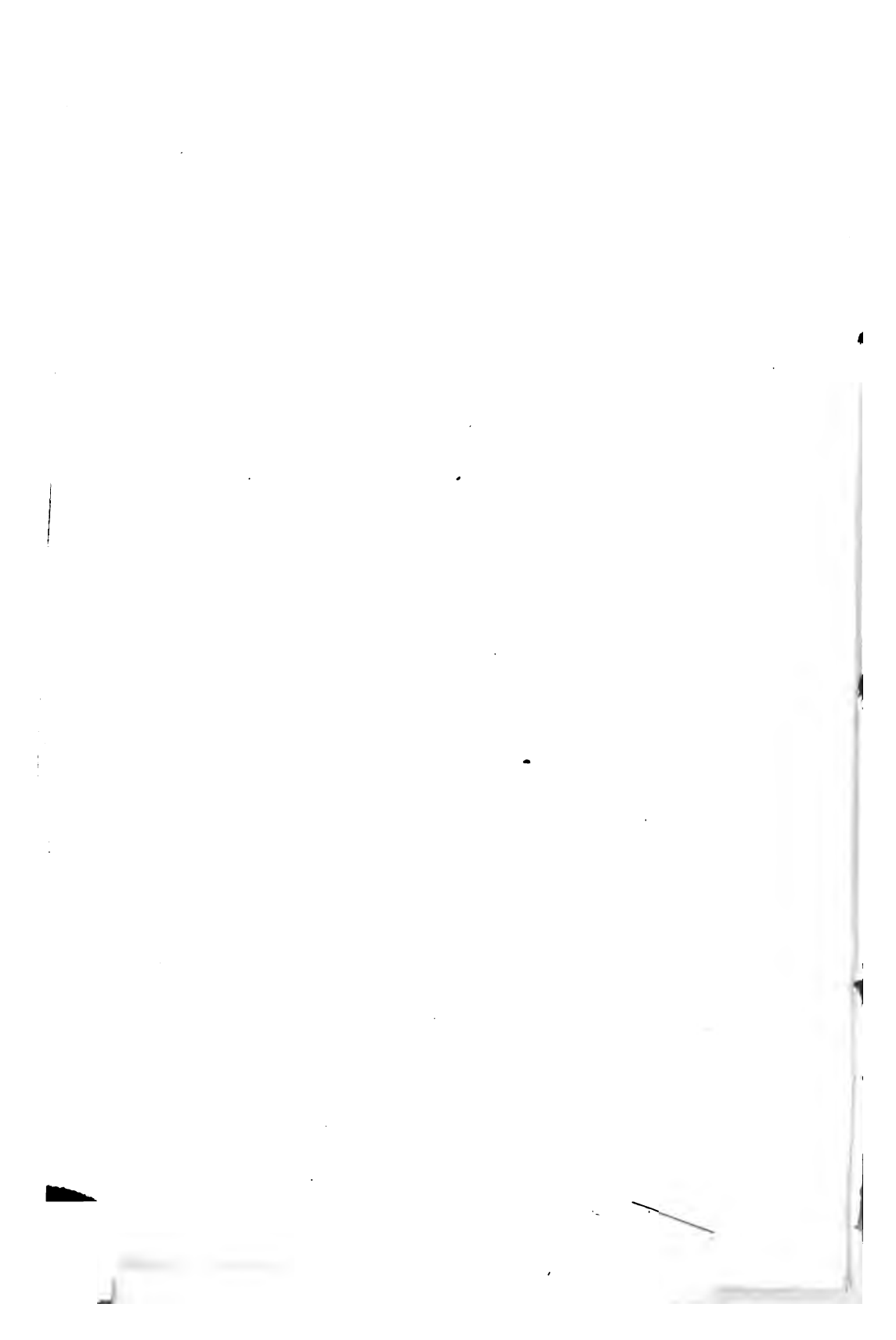
THE following pages appeared in the first instance, from time to time, in the "Jewish Intelligence," and therefore labour under the defects incidental to all kinds of periodical literature. They might perhaps be not inappropriately styled—the Spirit of the Reports.

One purpose, the author trusts, has been consistently kept in view from first to last, viz., to indicate whatever has been striking, interesting, or characteristic, in each individual Mission; and viewing all the Missions as a whole, to elicit and illustrate the great principles which have appeared to be involved in the enterprise. Such for instance as the effect of the "foolishness of preaching," the influence of Christian example, the power of the written Word of God. These, with kindred subjects, have from time to time been noted and commented upon; and we trust that the effect will be, that the reader will come to the conclusion at which the author has long ago arrived, viz., that giving the fullest weight to every objection that may be brought forward on the score of failure or imperfect success, and notwithstanding them all, "Our labour is not in vain in the Lord."

ST. PAUL'S, GREENWICH,
January, 1866.

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INTRODUCTION BY THE REV. C. J. GOODHART, M.A.

THE following pages describe a work of an extraordinary character and of incalculable value, and reveal results as interesting as they are unusual. They exhibit a particular nation, wedded to their own faith, and having the deepest prejudices against any other, and more especially against one religion, becoming largely imbued with the knowledge of the system to which they were most opposed, and this not from any undue influence, but simply in answer to appeals made to them for examination and enquiry. This has led, in great numbers of them, to a remarkable change of views, both as to the religion thus brought under their notice, and the character and motives of those who profess it. Prejudice has been abandoned for favourable feeling ; and credit has been given for pure and unselfish objects, in the efforts which have thus been made to arrest their attention. Extraordinary as these results would have been in any people, they are still more so in the case of the Jews, amongst whom they have transpired. Strongly attached to their own faith, or rather thoroughly enslaved by their inveterate traditions, and at the same time engrossed to excess with worldly objects, what should induce them to listen to proposals involving the consideration of the claims of another religion ? But when it is added that the parties urging such consideration, belong to a Church, amongst whose *nominal* adherents in past times have been found their bitterest persecutors—and it was not likely that they would discriminate, indeed they had little opportunity for doing so, between a genuine and an unfaithful Christianity—it is the more astonishing that any, much more that so wide an interest should have been stirred amongst them, relative to a religion presented to

them under such circumstances. But this is not all :—the following pages discover results far beyond those alluded to. Hundreds and thousands of Jews have become *sincere, faithful, and consistent* CONVERTS to the faith of the Crucified : large numbers of these have endured the severest persecution from their brethren, who hated them, and cast them out, for what they naturally resented as apostacy from the faith of their fathers ; and many, of whom not a few will be found recorded in this work, have died, fervently and joyfully confessing to the last the unutterable value of that faith which they had been led to embrace.

Nor is the result which these pages develop less remarkable when the agents and instrumentalities concerned are taken into account. The mass, we may say, of the Christian Church, when this work began, were not only indifferent to it, but, with feelings we fear little short of hatred to the Jew, did not believe his conversion possible, and considered that he ought to be left to the fearful consequences which they deemed his unbelief merited. The prevalence of such sentiments stood greatly in the way of a first effort ; and sadly discouraged and retarded the work of our Society in its early years of labour. A few holy men, who felt their indelible obligations to the Jewish people, and had happily caught a lively sympathy with the feelings discovered towards them by our common Father in both Testaments, determined, as a matter of simple duty, in return for inestimable blessings received, as well as in obedience, as they understood it, to the injunctions of their own Scriptures, to make a combined effort even upon the smallest scale, to bring the Jew into contact with the saving truth of God. They laboured, at first, under the greatest difficulties on all sides, and from all quarters, but they struggled on. Coldness, prejudice, ridicule, opposition, met them everywhere ; but they never, for one moment,

In conclusion, we would remind those who read these pages, that they record the work of the present Dispensation, in which "in Christ Jesus there is neither Jew nor Greek, bond nor free, male nor female." But the interest concerning the Jew does not stop here. They are the only people who have a certain and defined future; and God in His Word has made them the key of our world's position; for only upon their being restored shall all the ends of the earth see the salvation of God. With their restoration, however, to their own land, and the glory which is to follow, when they shall dwell in righteousness and peace under the rule of their own King Messiah, in the land given to their fathers by an everlasting covenant—with this restoration and glory, as objects of Christian effort, we believe the Christian Church and the Society have nothing to do, beyond supplicating the hastening of that blessed consummation. The Lord may use our work as preliminary and introductory to all this; and probably He will; but that rests with Himself. A deep sympathy with Christ, however, in reference to the future grace and glory in reserve for the Jewish nation, will at any rate quicken our prayer and faith, our zeal and efforts; and it must add surely to our joy, when we sit down with Abraham, Isaac, and Jacob in the kingdom of God,—nay, will it not even deepen the affection which shall then subsist between those Patriarchs and ourselves,—that there has been such a record as that contained in these pages; and that we have been privileged to make these efforts, with so large an amount of success, to bring their descendants to the saving knowledge of that Messiah for whom those Patriarchs looked, with whom and with us these their children shall be associated at the marriage supper of the Lamb?

Brethren, "Pray for the peace of Jerusalem: they shall prosper that love thee."

doubted or distrusted the ground they had taken. They had the good sense to waste neither time nor effort. They adopted the simplest Scriptural means, which they knew they could depend upon, and were sure must succeed: they did little at first: but they did all they could, as they could. They reached the Jews by visiting and preaching; they circulated the Old, and as soon as they were able, the New Testament; they distributed Tracts; they established Schools. It was a work that had in it the eternal elements of truth, and faith, and obedience, combined with patient continuance in well-doing; and it could not fail or die; and its interesting progress step by step, and its mighty and precious results—fruits unto life eternal—the following pages record; testifying, under circumstances the most adverse, that the Gospel is still the power of God unto salvation to the Jew, as well as to the Gentile; and that it still pleases God by the foolishness of preaching to save them that believe.

We would that the Christian Church should learn another lesson from this narrative, namely, that God has not cast away His people Israel, but that there is still a remnant according to the election of grace; and we would desire that they might be encouraged by its perusal, to arise and join us in reaping those Jewish fields which are white already to the harvest. Some, who cannot deny that work has been done, nevertheless deem it little, and almost seem to doubt whether it is worth the doing. But if there were neither command nor duty in the case, which leave us no alternative, any soul that has sympathy with the angels in rejoicing over *one* sinner that repenteth, will find in these records material for boundless delight; and, we may add, that if all things be taken into consideration, we have no doubt that the results of these labours exceed *in proportion*, rather than fall short of, those of other valued Missionary Societies.

OUR MISSIONS.

CHAPTER I.

The need of reviewing Jewish history—Constantine's age—Sources of Christian prejudice—Teaching of the fourth and fifth centuries—The Crusades—The Inquisition and expulsion of the Jews from Spain—The Reformation—Luther—Changes of the present century—Reflections.

It is our purpose, in the following pages, to set before our readers a brief outline of what has been attempted and achieved during the last fifty years, in the way of Missionary effort among God's ancient people, by the London Society for promoting Christianity amongst the Jews. Perhaps we cannot better commence our subject than by endeavouring to exhibit, as succinctly as possible, the position which the Jew occupied at the beginning of its labours. This, in more respects than one, is the natural starting point, in relation both to the subject generally, and also to the special purpose we have in view; for many of our earlier operations were essentially tentative, and our missionary work was for some years mainly exploratory and experimental. Everything was new and strange; and if at first there were mistakes made, and steps taken that had afterwards to be retraced, it should be borne in mind, not only that this branch of missionary labour, peculiar as it is, was in its infancy, but that our Church was only then assuming, for the first time, her missionary character.

To form anything like a just estimate of the position of the Jew at the time to which we allude, it is obviously necessary to glance at his past history. In that history there is a sad sameness of sorrow. In all the countries of his dispersion, in the East and in the West, under Mahometan and under Christian rule, the tribes of the wandering foot and weary breast, have still the same tale to tell, of cruel wrong on the one side, and of suffering endurance on the other. Almost everywhere, we find them placed under the most oppressive restric-

tions, debarred from every honourable employment, and compelled to dwell in the crowded and unwholesome quarters of great and populous cities, in situations unfavourable not only to moral, but even to physical development.

There are, however, a few periods in this history that were especially influential, and to them we shall briefly allude.

The first period was the age of Constantine, in the fourth century. Our readers are doubtless familiar with the fact, that the Church was then vastly extended, though one even slightly acquainted with Ecclesiastical history cannot but be aware, that it was also the age when Christian simplicity was greatly corrupted, and when the numerous pagans, who then assumed the badge of the Christian name, brought with them into the Church many of their former superstitions. "It was a period when Christian Bishops introduced, with but slight alterations, into the Christian worship, those rites and institutions by which, formerly, the Greeks and Romans and others had manifested their piety and reverence towards their imaginary deities."*

Then Christianity began to assume that idolatrous character, afterwards more fully developed in the Papacy, which has since for so many centuries remained a stumbling-block to the idol-hating Jew. The secularized Church, moreover, forgot the spirit of the Saviour's teaching, conveyed in the rebuke administered to His disciples, when they would have invoked fire on the inhospitable Samaritans; and we find, in Constantine's reign, persecuting edicts enacted against Jews.†

The strangely unscriptural feeling which at this time began to manifest itself in the Christian Church, seems to have arisen, partly from the unmitigated rancour of the Jewish nation, always on the watch to stir up Heathen persecutors, even when unable itself to

* Mosheim, Soames' Edition, Vol. I., p. 366.

† The Council of Elvira, in Spain, which is commonly placed in this reign, prohibited the Christians, who had been in habits of social intercourse with the Jews, from eating with them in future. And, by another decree, it prohibited the possessors of land from permitting Jews to bless the fruits of the earth.—*Adams's History of the Jews*, p. 114.

persecute; and partly from the decadence of the Church of the circumcision, which had been gradually failing since the death of Symeon, its second Bishop, an event which occurred shortly after the destruction of Jerusalem; indeed, we may practically date its fall from that period.

Whilst that Church existed as a nationally distinct body, it was a standing testimony to the truth of Paul's assertion, that "God had not cast away His people;" but when it ceased to exist, this obvious evidence was lost, and to all intents and purposes, "the times of the Gentiles" commenced; those times during which "*Jerusalem was to be trodden down.*"*

The Jewish nation is henceforth regarded only under the gloomy shadow of the curse. It is not observed that a rainbow of promise spans the cloud; and there now comes into the teaching of the Church, one of those leading ideas, the influence of which is felt even in our own day. The attention of the Christian is fixed on *the land*, whilst *the people* are disregarded.†

In the fourth and fifth centuries, this idea was further developed in the growth of monasticism, and in the prevalence of that school of mystic interpretation, of which Origen is justly reckoned the leader. *The Jew* is no longer seen in Scripture. *The Church* takes his place, and the land is exalted into an object of Christian veneration, by that reverence for holy things and places, which began to prevail so generally.‡

If the Christian could not avoid contemplating the Jew, who was

* The unmitigated hostility of the Jewish nation to the Christian faith, and their bitterness in exciting Heathen persecutors against its professors, when they themselves had lost the power to persecute, had rendered them obnoxious to the great body of Gentile Christians, and weakened the faith of the Church in the Scripture promises of Jewish restoration and conversion.—*Cartwright's Church of Jerusalem*, p. 219.

† Irenæus seems, whilst literally interpreting the promise of the land and of the rebuilding of Jerusalem, to have too much lost sight of the natural posterity of Abraham, and to have put the Church, the spiritual children of Abraham, altogether in their place.—*Ibid.*, p. 240.

‡ Frequent pilgrimages, says Mosheim, were undertaken to Palestine, and from thence or from places venerated for sanctity, portions of dust or earth were brought.

so wonderfully preserved before his eyes, he considered that he was only thus kept for purposes of judicial vengeance, that he might be, like a seared and blasted tree, a monument of the thunderbolts of Divine wrath, and a just mark for obloquy and hatred.

We shall now be better able to understand the conduct of Christians in succeeding ages, and more especially in the next and darkest epoch in Jewish story, the epoch of the Crusades. It was then that that leading idea of veneration for the land, united with hatred of the people, was developed into its most intensified form.

We read that the Crusaders involved the Jews in the most terrible calamities.* There was no cruelty too revolting for them to perpetrate; neither sex nor age was spared, and even innocent childhood was no protection. Nor was this the work of any single community.

"This persecution," says Basnage, "kindled by the Crusades, was *universal*. It was felt not only in Germany, but in England, France, Spain, and Italy. The public cry was, 'Come, let us massacre them in such a manner, that the name of Israel shall be no more remembered.'"

Passing over an interval of upwards of two centuries, we are brought to another most significant period—that of *their expulsion from Spain, and the establishment of the Inquisition*.

This terrible machinery was set at work in Spain, with a special reference to the Jews, whose wealth and prosperity no doubt considerably sharpened the zeal of the most orthodox against them. Space forbids us to enter into any of the details. Suffice it to say, that during the year 1481, the number of sufferers was computed at upwards of 2000 burnt alive, a still greater number burnt in effigy, and 17,000 reconciled, *i.e.*, their sentence of death commuted

* The Crusades rekindled a fresh zeal against the Jews. They complain—that these votaries passing to Cologne, Mentz, Worms, and Spires, committed a massacre from the month of April till July—in which were stabbed or drowned 5000 persons.....They do not exaggerate the number; on the contrary, historians amplify the number, with the addition of hideous circumstances.—*Basnage's History of the Jews*, Book VII., chap. 6, sec. 29.

for inferior penalties. It was confessedly an attempt at extermination.

In March, 1492, the well-known edict for the expulsion of the Jews from Spain was signed under the walls of Granada. Very various are the accounts of the numbers of Jews expelled in consequence. If we put it down at 200,000, we shall be near the truth.* That this was a fair exposition of the mind of Christendom in the fifteenth century, we need not doubt. "That it was conformable," says Prescott, "to the opinions of the most enlightened contemporaries, may be gathered from the encomiums lavished on its authors from more than one quarter."

This edict was indeed of singular influence. The scattered Jews, wherever they went, and there were few places to which they did not penetrate, carried with them the memory of their wrongs, and a deeply-rooted aversion to the Christian name.

The period of the great Reformation followed close upon the establishment of the Inquisition; and though Protestant annals are not stained with those fearful records which darken the pages of antecedent history, yet there are not wanting instances of injury and wrong: prejudice remained but little altered, and even the writings of Luther are sometimes disfigured with harsh and bitter invectives. Habits of thought, the growth of centuries, could not be at once uprooted. Light only dawned by degrees on even great and good men, who at first, like the blind man in the Gospel, saw "men as trees walking." It need not then be matter of surprise, that the Scriptural position of the Jew, and his real relationship to the Gospel, was not at once recognized; and that, even in works intended to convince him of his errors, the blessed precept to "speak the truth in love" was too frequently lost sight of. Luther's bitterness may perhaps have arisen from disappointment. When he burned the Pope's bull, and thus publicly renounced idolatry, he seems to have anticipated the conversion of the Jews in considerable numbers. The event we know did not correspond to such an expectation; and then, running into

* For full particulars, we must refer our readers to Prescott's "Ferdinand and Isabella," Vol. I., chaps. vii. and xvii.

extremes, he deemed their obduracy insurmountable, and that it was hopeless to attempt to bring them to the truth,—a sentiment we too frequently meet with in our own more enlightened days.

We have now endeavoured to give a sketch of the main events of Jewish story; the intervals between these landmark periods, as we may call them, are all of the same character. That which was seen by the prophet inscribed upon the roll, the Jewish historian might well take for his motto, “Lamentations and mourning and woe.”*

We do not mean to say that there were no bright exceptions. As there has always been a believing remnant amongst that people, even in the days of their greatest unbelief, so have there always been among Christians those, however few, who knew something of God’s revealed purposes, and who could enter into the spirit of the great Apostle of the Gentiles. Thus, even in the days of the Crusades, there was not wanting the voice of a St. Bernard to testify concerning them; but such as he were isolated, they stood alone, and met with little sympathy. The hatred to the Jew was deeply rooted, and almost universal.

What could we hope to find the Jew after all this? What could we reasonably expect his opinion of the Gospel to be?

“Christians,” says Dr. M’Caul,† “have not only neglected, but actually driven them further from the truth than they were before. It is well known to all who have conversed with Jews, that those passages which are quoted by the Apostles as decisive testimony to the Messiahship of Jesus, are now as much a subject of dispute as the Messiahship itself. . . . How then was this change effected? When did the Jew depart from the system of exposition received in the days of the Apostles? I answer, that this determined opposition, even to Christian exposition, was wrought by Christian persecution, and that it first appears as a system about the time of the Crusades. In support of Christian doctrine, some help may be obtained from the Rabbinic books which precede that period; but from R. Sol-Jarchi,

* It is curious to read the long list of Decrees of Councils and Princes against the Jews, given by Basnage, Book VII., chap. 128.

† Sermon preached before the Society in 1833.

(a contemporary of the first Crusades,) we find, with but few exceptions, a determined spirit of opposition to Christianity. The injuries inflicted by those who assumed the cross, were calculated to inflame the hatred and opposition of the Jews to the very utmost. Accordingly, since that time most of the Jewish polemical works against Christianity have been written."

But let us now glance at the period when our Society arose. And we cannot fail to perceive the hand of an overruling Providence. In the closing quarter of the eighteenth century, so marked in the history of European nations, a signal change begins in the social and political position of the Jew. He is regarded under an aspect entirely new. The blood-stained demon, Persecution, now quits the scene, and her sister, Prejudice, prepares to follow.

"To the Jews," says Da Costa, "as well as to all the nations of Europe, is the year 1789 the commencement of an entirely new epoch—an epoch of improvement according to the views of one party, and of revolution and anarchy according to those of another; but certainly, in the eyes of true Christians, a period of striking signs and movements in which they cannot fail to recognize the hand of God." The principles which had their origin in France influenced every European state, and though there have been checks and counter-movements,* they have been steadily at work ever since, and the social ban which had lain on the Jew for ages, has been almost entirely removed. Who can fail to see in this the hand of God? The same God who wondrously swayed the heart of Cyrus, and at a later period prepared the Roman

* At this very time, the correspondent of the "Times" thus writes:—"Although the Imperial authorities assert that the Court Decree of 1817, relative to the Jews, has not been revived, I have positive proof that it has. In Lemberg, Dr. Blumenthal, a barrister, has received notice that he must dismiss his Christian servants 'unless he gets a licence from the civil authorities to keep them.' The passage quoted is in strict accordance with Paragraph II. of the Decree of 1817. About a fortnight ago a Christian nurse was ordered to leave the house of a Jew, whose child she had nursed during four months. Here, in Vienna, three Christian servants have quitted Hebrew masters, whom they had long served, because their Jesuit confessors had refused to give them absolution if they remained in Jewish families.

world for the preaching of the Gospel, seems in these our days to have so turned the hearts of Gentiles towards His ancient people, as to adjust the circumstances of the age to the attempt, now for the first time, since the days of Constantine, *systematically* made to proclaim to them that Gospel which knows no difference between Jew and Greek, but publishes to both, equally sinners as they are, the glad tidings of God reconciling us in Christ, who is "rich in mercy to all them that call upon Him."

CHAPTER II.

The subject resumed—Causes of Jewish unbelief in our Lord's day—The Oral Law—Committed to writing by Judah the Holy—The Talmud—Jewish estimation of it—Its effects—The stationary character of Judaism in past ages—Maimonides—Mendelsqhn—The effect of their teaching in preparing the way of the Gospel—Extracts from late Bishop of Calcutta's Sermon, and from Rev. Lewis Way's Letter from Berlin—Conclusion.

IN our last chapter we endeavoured to give a brief outline of the leading events that have occurred in Israel's history since the commencement of the Christian era. We pointed out the fact, that, whilst in all preceding times, from the age of Constantine downwards, that history had presented one uniform character of oppression and of wrong, in our days it had assumed a different aspect, a fact which a Christian could not contemplate without feeling that God's overruling providence was evidently at work, preparing the way for the preaching of the everlasting Gospel to His ancient people.

We shall now turn from the external history of the Jew, to the internal history of Judaism, and endeavour to show that when we regard the great changes which took place just prior to the commencement of the present century, and which are still going on in our own day, we are compelled to come to the same conclusion concerning the preparatory workings of Divine providence.

It is often a matter of surprise to those who are accustomed to look on Scripture with simple faith, that, with so many striking prophecies

before them, the Jews, in our Lord's days upon earth, should have so completely mistaken Messiah's character, and disallowed His claim. The solution of the mystery is to be found in two sentences, uttered by our Lord Himself. One occurs in John v. 44, "How can ye believe, which receive honour one of another, and regard not the honour that cometh from God only?" the other in Matt. xv. 6, "Ye have made the commandments of God of none effect by your traditions." These embody the two great sources of Jewish unbelief, viz.,—Rabbinic pride, and Rabbinic teaching,—both acting and reacting upon each other. The system of those who "taught for doctrines the commandments of men," distorted Scripture truth, blinded the eyes, and put a vail upon the heart.

Basnage* briefly gives us the opinion of the Jews concerning tradition: "The Jews," he says, "are persuaded that God gave two sorts of laws on Mount Sinai. One that Moses wrote down; and another that He trusted to his memory, which was transmitted to posterity by the ministry of doctors and prophets. By the help of this distinction, they make God say what they please, and give a divine authority to their imaginations. It was in their doctors' power to multiply the commandments, and vary them according to their caprice; and the people could not disobey them guiltless, from the moment they were persuaded that their heads were the secret depositories of the will of the Almighty."

This Oral Law was, as its name imports, an unwritten code; it was so in our Saviour's day, and such it continued until the close of the second century of the Christian era, when there arose one Rabbi Judah, or, Judah the holy, as he is styled, "who, seeing the dispersion of the people, feared that the traditions would be lost, wherefore he made that collection of them which is called the Mishna."† This was accomplished at Tiberias.

Judah's compilation, however, was found not only to be obscure and confused, but also to leave undecided, by reason of its brevity, many important cases; hence, two of his disciples wrote a commen-

* Book III., c. 5, s. 1.

† Basnage III., c. 5, s. 14.

tary on their master's work, which is called the Talmud of Jerusalem. This also being found incomplete, Rabbi-Asa, who kept a school at Sora, near Babylon, undertook a new explication of traditions. This, which was finished by his sons and scholars, was styled the Talmud of Babylon.

Basnage, in summing up the various opinions which have been entertained concerning the Talmud, thus speaks concerning that held by the Jews:—"They prefer the Talmud to the Holy Scripture, for they compare the Scripture to water, and Tradition to excellent wine; the Law is the salt, the Mishna is the pepper, and the Talmud the precious spices. They boldly maintain *that he that sins against Moses may be forgiven, but that he who contradicts the doctors, deserves death.*" *

"We behold," says Da Costa,† "in the Mishna and Gemara, a painful yet wonderful phenomenon. The very 'traditions of the elders,' against which our Saviour, when on earth, constantly raised His voice—the traditions which for some hundred years had nullified the Word of God, disguised the law and the prophets, and cast a veil over the predictions which were fulfilled in Jesus Christ—these same traditions were built up into an impenetrable wall, behind which the Israelite should continue, with systematic obstinacy, to shut himself out from belief in his King and Saviour." And again, speaking of the character of the Talmud, he says, ‡—"It is a book which seems, in some parts, entirely devoid of common sense, and in others filled with deep meaning, abounding with absurd subtleties and legal finesse, full of foolish

* It is well worthy of our observation, how closely allied are different erroneous systems. This is eminently the case with Rabbinism and Romanism. Speaking on this point, Basnage says:—"The Canon Laws of the Romish and Jewish Church were formed almost in the same manner; both of them are made up of Tradition, or what they call the Oral Law; both are full of canons and decrees of fathers which have preceded them; both abound with insignificant and ridiculous decisions; both tend to raise the glory of the Church, and the heads of it; both contain contrary decisions, which leave the mind in suspense; both were hatched in the corruption of ages, and in the decay of the Church and religion." Book III., c. 6, s. 1.

† Israel and the Gentiles, p. 113. ‡ *Ibid.*, p. 117.

tales and wild imaginations; but also containing aphorisms and parables, which, except in their lack of the sublime and simple character of Holy Writ, resemble in a degree the parables and sentences of the New Testament." *

To this system of Tradition the Jews have remained strongly attached; † and whilst we cannot but feel that God, who brings good out of evil, has overruled it, erroneous as it is, to the preservation of the nationality of the Jews, and to the keeping of them, in all their dispersion, a distinct people, according to that marvellous prediction, "Lo, the people shall dwell alone, and shall not be reckoned among the nations," ‡ yet we must not overlook the fact that it has been a wall of brass between them and the truth; that it has, in all senses, cramped their moral and spiritual energies, and rendered them proof against the convincing evidences and loving influences of the Gospel. A proud system of self-righteousness—it has arrayed against the humbling doctrines of Sovereign grace all the natural tendencies of the unrenewed heart.

* On this point, Basnage says:—"The most advantageous thing that can be said for the Talmudists is, that they have made comparisons *like* those of Jesus Christ, but the application which the Son of God made of them, and the lessons He drew from them, are always good and sanctifying, whereas the application of the others is, generally, childish and ridiculous." Book III., c. 6, s. 13.

† The Jews, who neglect other parts of their history, are fondly devoted to those persons who have preserved their traditions. They load them with extraordinary actions, their lives abound with miracles, and the writers think it a particular duty to preserve at least their names.—*Basnage* III., c. 5, s. 4.

It is perfectly natural, while the veil on the heart of the Israelite prevents him from receiving the Gospel of Jesus Christ as the accomplishment and completion of the Old Testament, that he should yet feel the need of some sequel to the Mosaic dispensation.—*Israel and the Gentiles*, p. 271.

‡ The sons of Israel entered on the many centuries of their dispersion armed with the panoply of tradition, and by its means preserved their nationality through the time of their deepest humiliation and misery.—*Ibid.*, p. 118.

Israel's faith, their hope, their nationality, and their very language itself, has been maintained and cherished in the synagogue. Amidst the wildest storms and the heaviest persecutions, they have found refuge here.—*Ayerst's "Jews of the 19th Century,"* p. 14.

We cannot but be struck, in reviewing the history of Judaism, with its stationary character; no progress, no advancement, no change; it is one cold polar winter, one unbroken polar night; during which, if for a moment some passing meteor sheds a transient gleam, it is quickly swallowed up in the surrounding darkness. Thus, in the twelfth century, there arose Moses Maimonides, whose teaching and whose writings all tended to the destruction of tradition. He was so highly esteemed by the Jews, that his fame has been commemorated in the proverbial saying, that "From Moses to Moses there arose not a Moses." Yet as the voice of a St. Bernard at that day availed not to alter the outward circumstances of the persecuted Jew, so neither could the teaching even of a Maimonides avail to change his internal condition. "We do not find," says Da Costa,* "that the system introduced by this remarkable man, ultimately pervaded, to any great extent, the mass of Judaism, or even influenced the doctrines of its teachers. Rabbinism continued as much after, as before the time of Maimonides, to exercise dominion over the synagogue." His work was not a work which was to tell in his own day—the time was not yet come—God's purposes were not yet ripe. Yet was this man to kindle a spark, which six centuries afterwards, another, resembling him very strikingly in many respects,† was to fan into a flame that should reduce to ashes the whole fabric of Rabbinical superstition. Moses Mendelssohn, to whom we allude, who flourished in the last quarter of the eighteenth century, has had a singular influence on the Jewish mind; he was a man of rare talents and acquirements, as well as of an amiable and honourable character, known and respected by Christians as much as by Jews; he was the intimate friend of Lessing Nicolai, and other learned and distinguished Germans; and has done more than any other to advance his nation in the social scale.

* Israel and the Gentiles, p. 274.

† Speaking of this resemblance, Da Costa says:—"Both, under the outward forms of Rabbinical Judaism, desired to give an entirely new direction to the religion of the Jews, to reform it, to develope it; while both equally failed to recognise that the true perfection of revealed Judaism is to be found in revealed Christianity.—*Ibid.*, p. 648.

Whilst personally adhering to the oral law, he nevertheless broached principles utterly subversive of its authority ; and the synagogue “ soon began to experience the effects produced by his influence and writings on a large portion of the German Jews, among whom, from that time forward, all respect for the Talmud began gradually to decline.” “ Whatever,” again says the writer just quoted, “ may have caused the inward struggles of the philosopher of Berlin, it is certain, that *without wishing or suspecting it*, Mendelsohn—as, six centuries earlier, Maimonides—stirred up among his co-religionists a feeling of void, that nothing but the Gospel of the Son of God could satisfy.”*

This was, as we have said, in the last quarter of the eighteenth century. The philosopher died A.D. 1786, just at the very period when that mighty external change, which we spoke of in the last chapter, was commencing. Let me again allude to the metaphor I have employed. We seem to stand amid the cold and darkness of the polar night ; but now the eye catches faint gleams arising in the East, that tell of coming day, and the ear catches the roar of the breaking ice that has so long held all things in its frozen chain, the sound that tells of approaching summer. How strange, how wonderful are the ways of God ! how beautifully His providences dovetail into each other—with what a stately march do His purposes advance—the Gospel is to be preached, and the way is prepared. We seem in all these changes to hear the very words of Scripture, “ Cast ye up, cast ye up, prepare the way, take up the stumbling-block out of the way of my people.” And so when our missionaries went forth, shortly after the founding of the Society in 1809, they found much made ready to their hand.

The late Bishop of Calcutta, who preached before the Society in 1816, thus spoke :—

“ Shall I say that the circumstances of the times appear greatly to favour the attempt ? I think I may do so with perfect truth. Surely everything around us invites us to proceed. The contempt and

* It is worthy of remark, that Mendelsohn's grandson and namesake, the celebrated musical composer, was a sincere professor of the Christian faith.

hatred for the Jew has long been lessening throughout Christendom. The attention of Christians has been directed to the great question of their conversion. The growing piety of this country has produced a surprising interest in their welfare. The Jews themselves begin to inquire into the evidences of Christianity. The transactions of the assembly of the Jewish Deputies and Sanhedrim in Paris, a few years back, were calculated to call off the Jews from their vain traditions, and to fix their regard on the Mosaic writings."

We shall close this chapter with some extracts from a letter of the Rev. Lewis Way, written from Berlin in October, 1817. Speaking of the effect of Mendelsohn's principles, he says:—

"The philosophical spirit which they have imbibed from the reasoning and principles of Mendelsohn, has led the greater part of the Berlin Jews to reject the use of the Talmud; and a considerable party has been formed under the denomination of 'Reformed Jews,' for whose use a splendid synagogue has been erected at the expense of one of the most wealthy and respectable among them."

And again, speaking of the dangerous state of the Jewish mind, he says:—

"I have heard since I left Berlin, that attempts are being made to extend the principles and practices of this body, and that deputies have been sent to Paris, Geneva, and other places: for the truth of this I cannot vouch, but nothing is more probable, than that Satan, the great master of the synagogue of those 'who say they are Jews and are not, but do lie,' should be ready to forward any work, and set up any service that may keep this people in legal bondage, or draw off their minds from the simplicity of Christ."

But taking the brighter view of trustful Christian hope, he adds:—

"But we know none of his devices shall prosper; even this attempt will doubtless be overruled to the speedy breaking down of the partition wall. Many thinking Jews are not satisfied with this substitute for a synagogue—entertain the highest opinion of the morality of the Gospel—read it in secret at home—teach it to their children;—but, of its life and power, have as yet no notion."

Want of space precludes us from giving, as we might do, similar

extracts from other documents ; but these are sufficient to show at what a special crisis in Jewish history our missionary work commenced—a crisis in which we seem to hear the Saviour's voice, as, when of old, He addressed His disciples, " Behold, I say unto you, Lift up your eyes, and look on the fields, for they are white already to the harvest."

CHAPTER III.

The time ripe for Jewish Missions—The day of small things—Early difficulties—Dates difficult to fix—Frey—His address to the London Missionary Society—Its Directors meet his wishes—The work is found to require a distinct machinery—A separate Society commenced—Original constitution—Difficulties in working—Society reconstructed on a Church basis—Early friends.

IN perusing the records of the working of Divine Providence contained in history inspired, or uninspired, one thing must invariably strike us, viz., that God's purposes are all of them evolved in the "*fulness of time*." There is no haste, no confusion, but, as in the natural, so in the moral world all is harmony and order. Nor is evidence of this wanting in the history we are now engaged on ; for it was just when the course of events, and the changes of opinion, briefly sketched out in the two preceding chapters, had so materially altered the condition of the Jew, both externally in his relation to the Gentile, and internally as to his own prejudices and opinions—it was just then, that God put it into the hearts of some to lay the first stone of that which has since become so great an edifice ; or, to speak without metaphor, to commence the London Society for promoting Christianity amongst the Jews ;—the first *systematic* attempt to bring the Gospel to bear on the despised outcasts of Israel. We say systematic attempt, because, as the first Report of the Society remarks, " It is not to be imagined by any one that this idea is a novel one ; for it may be safely affirmed that Christians have, in all ages and countries, shown a disposition, more or less, to induce the Jews to embrace Christianity." And, again, " Happy are we to declare that there have existed some amiable and pious characters, who have united with zeal for the Redeemer's cause the meekness as well as wisdom of His Spirit ; and

instead of imitating Mahomet in endeavouring to promulgate their religion by fire and sword, they have, by prayer and supplication at a throne of grace, and by using the appropriate means authorized in Sacred Scripture, strenuously exerted themselves for the salvation of Israel."*

With respect to the commencement of the great Reformation, its modern historian thus speaks: "When man would raise a shelter against the weather, a shade from the heat of the sun, what preparation of materials, what scaffolding, and crowds of workmen, what trenches and heaps of rubbish! But when God would do the same, He takes the smallest seed that a new-born child might clasp in its feeble hand, deposits it in the bosom of the earth, and from that grain, scarcely distinguishable in its commencement, He produces the stately tree, under whose spreading branches the families of men may find a refuge. To effect great results by imperceptible means—such is the law of God." This sentiment we also feel very strongly, when we look to the origin of the Society.

It was emphatically a "day of small things;" and no one can help feeling, that we have a manifest proof that the work was owned of God, in the fact that to a feeble, almost hopeless infancy, has succeeded a vigorous maturity. "No remark," says the writer of the Jubilee Report, himself for more than two-and-thirty years connected with the working of the Society, "was more common among thoughtful Christian observers of its many trials, during more than the first half of its course, than this—that if the Society's work had not been the work of God, it never could have surmounted the very singular difficulties to which it was exposed."

The earlier members of the Society could not avoid noticing this fact. We find in the fourth Report the following sentence:—"The

* There was the Callenberg Institution at Halle, commenced 1728, and closed in 1792. There was also an effort made by the United Brethren in 1738. It continued till 1764. Results of their preaching have been met with very recently by Mr. Pauli, in Amsterdam; and we have been informed that, just prior to the establishment of the Society, more than one individual had begun to seek Israel's welfare.

commencement of the Society was small, and its instruments feeble. They were composed of persons *almost unknown*. On one side, prejudices were to be removed; on the other, opposition was to be overcome. Trusting to the righteousness of their cause, and the assistance of Him that keepeth Israel, they began, through the press, to make known the objects of the Society."

We cannot, indeed, avoid being struck, in reading the earlier Reports of the Society, with the apologetic tone which they all assume. The objections and prejudices alluded to above, are, some of them, almost calculated to raise a smile, now that Scripture views have been more generally diffused, and practical experience has been gained; but many have still to be combated as vigorously as ever. It was alleged, with respect to the undertaking, that the time was not come for the conversion of Israel, and that therefore to attempt it, was to interfere with the designs of Providence—it was alleged with respect to the work, that it was unnecessary, impossible, enthusiastic; and those who conducted the Society itself, were assailed with the most contradictory accusations. Speaking of this in the third Report, they say:—"Accusations of a very opposite character have been preferred against your Committee. On the one hand, they have been charged with holding the doctrines of high and rigid Calvinism"; while on the other, it has been imputed to them that they do not hold the fundamental truths of vital and evangelical Christianity."

We have thought it well to make these preliminary remarks, and to draw attention to these extracts from the earlier documents of the Society. It is one thing to view it as it *now* is; it is another to contemplate it as it was *then*. And yet unless we do so regard it, we shall fail to realize that the work, to which its early friends addressed themselves, was pre-eminently a "work of faith." Speaking of present encouragements, the writer of one of our Jubilee papers well remarks:—"Our fathers knew nothing of all this, they had *all* the work before them." We may walk without emotion through the stately streets of some transatlantic city, if we only view it in reference to the present; but can we do so if we allow our thoughts to revert to the not-distant past, when, instead of the stately

edifice, there was only the pine tree's shade, and when, where now the busy hum of men is heard, there was no sound to break the stillness. The dullest can become eloquent on the theme of human *industry*; and yet human *faith* is a grander subject of contemplation.

There is one extract more that we cannot forbear to give; it is one which illustrates and proves what many are ready to question, the sober and sound Scriptural views with which the work was undertaken. "A charge of enthusiasm has been made by some persons concerning *the views* of the Society, and it has been asserted that your Committee are influenced by foolish and Utopian expectations. They certainly consider the occurrences of a few years past awful and surprising, and are roused to exertion by the signs of the times. Nevertheless, they are not determined to any measures which they adopt, by *visionary* and uncertain calculations. *They wish to distinguish between the restoration of Israel to their own country, and the conversion of Israel to Christianity.* If nothing peculiar appeared in the aspect of the times—if neither Jew nor Christian believed the future restoration of Israel—if no exposition of prophecy had awakened attention or excited expectation in men's minds—if it were possible to place things as they stood many centuries ago—still your Committee would urge the importance and propriety of establishing a Jewish mission." *

These things premised, we shall now endeavour to give a few details of the Society's early history.

It is a matter of some difficulty to fix the exact period of its commencement. By some it is dated from the 4th August, 1809; but the Committee Meeting, which really may be considered the first of the Society in its separate and distinctive capacity, was held on the 15th February, A.D. 1809; and this, as being strictly speaking the beginning of its *official* career, was adopted as the most suitable date from which to commence our Jubilee year which has just closed. For the *practical* commencement, however, we must go back to a period earlier by a few years, namely, to the autumn of 1801. At

* Second Report, p. 22.

that time, there came with two others to this country, in order to enter the service of the London Missionary Society, a Christian Israelite, C. G. Frey by name. To quote the language of the Jubilee Report, "during his stay in London, it was put into his heart to visit his brethren of the house of Israel. He found them in a state of darkness and bondage, worse than that of their fathers in Egypt. He spoke to them of Christ and His salvation. He engaged a few other Christian friends to feel a concern for their spiritual welfare."

He made known to the Directors of the London Missionary Society his earnest desire to be permitted to preach the Gospel to his own kindred after the flesh, in a letter from which the following is an extract:—"It is, therefore," he says, "my dearly beloved brethren, my humble wish to remain, if but one year, in London, to try if possible, to save if but one soul from the power of Satan, and lead it to the Good Shepherd who gave His life for the sheep. But Jesus is my Lord and Saviour, who has bought me on the cross with His precious blood; to Him I give myself, in body and soul, to be directed in this important object. He who is infinite in wisdom, knows best what is good for me a poor worm. He is perfectly acquainted with the hearts of men, and turns them as He does the rivers of waters. The desires and motives of my heart are better known to Him than to myself; and He will, no doubt, rule according to His holy will, the hearts of my dearly beloved brethren and directors." Thus wrote Frey. Some have, in consequence of subsequent inconsistency, stigmatized the above language as insincere; all we say is, in the words of Sacred Scripture, "Who art thou that judgest another man's servant? to his own master he standeth or falleth."

This application was favourably considered by the Directors, they acceded to his request, and some three years having been consumed in the needful preliminary preparation, we find him in 1805 commencing in earnest his missionary work, under the auspices of the London Missionary Society. It was soon, however, discovered that the work required distinctive and peculiar machinery.* Accordingly,

* We would commend this to the consideration of those who sometimes object to the existence of a distinct Society for proclaiming the Gospel to the Jew.

after the brief existence, for a few months in 1808, of a separate Society which did not contemplate Jews *exclusively* as its object, the present Society was founded, as we have before noticed, in the beginning of 1809.

With respect to the necessity for a distinct Institution, the Committee of the new Society thus speak in their first Report:—"It is sufficient on the present occasion to state that your Committee are of opinion, that the Jewish interest constitutes sufficient employment for a Society, exclusive of any other objects; that no practical good can be expected from any Society whose attention is divided by multifarious views. Your Committee have already experienced that to do justice to the objects of the Institution, it would be quite improper for them to be embarrassed with other considerations."

The constitution of the newly-formed Society was of a mixed character, as it was composed both of Churchmen and Dissenters. "Your Committee," they say, in their second Report, "anxious to avoid all appearances of party spirit, have, from the first, invited the co-operation of Christians of every denomination." And again they add, "The Bible Society, established in 1804, has been their model; a Society in which the dignitaries of the National Church have taken a prominent part, aided and supported by all classes of Protestant Dissenters. Your Committee do not apprehend that any fair or valid objection can be made to a similar union in support of the London Society."

It was found, however, that the circumstances of the two Societies were scarcely parallel, and practical working difficulties were felt at the very outset.* This, together with the fact that, to use their own words, "an anxiety to carry forward the objects of the Institution had led them to form too sanguine an estimate of their future resources," and that, in consequence, a very heavy debt had been incurred, led to the final reconstruction of the Society in 1815.

The Dissenting members amicably retired from its management, and its liabilities having been discharged by the late Rev. Lewis

* They found, for example, that Ministers of the Established Church could not legally officiate in the same place of worship with Dissenters.

Way's munificent donation of £10,000, it entered on the present phase of its existence as a Church of England Society on the 14th March, 1815. Alluding to the circumstance of Lewis Way's donation, the Report of that year uses language which we feel to have been true. "The extraordinary circumstance of so large a sum of debt being provided for in so short a time, may be regarded as a ground of hope that it is the Divine purpose that this Institution shall continue to prosper, and be the instrument of extensive good to the House of Israel."

We cannot fail of being struck with the marvellous way in which powerful friends were induced to lend a helping hand to this cause. Prior to this period, H.R.H. the Duke of Kent, the father of her present most gracious Majesty, had become Patron of the Society,* and had laid the foundation stone of the Episcopal Chapel; but there is one thing that strikes us still more, that is, the number of God's *praying* people who were among its early supporters. To the second Report there is appended a list of individuals who had kindly con-

* The following letter, which was written by H.R.H., will be perused with interest:—

KENSINGTON PALACE, 4th May, 1813.

MY DEAR LORD,

As the return of the Anniversary of the Duchess of York's Birthday will render my attendance at Windsor on Friday the 7th instant unavoidable, and that being the day fixed for the Meeting of the London Society, I shall thereby be precluded from the possibility of fulfilling the conditional promise I gave of presiding at it. I have to solicit the favour of your Lordship to fill the Chair upon that occasion in my stead, and in doing so, that you will further oblige me by taking an opportunity, in the course of the proceedings, of assuring the Meeting that although unavoidably prevented from personally attending it, my heart will be with them, as I am most sincerely and warmly interested in the success of the grand object they have in view, which I consider not only highly laudable, but at the same time most important; always, however, bearing in mind, that every idea of proselytism must be excluded therefrom, the freest exercise of conscience upon all matters of religion being, in my own opinion, the only basis on which the plan can thrive. Your Lordship will recollect that I felt it incumbent upon me to express, in the strongest and most unequivocal terms, at the dinner of the 7th of April, that although holding as I do the Christian religion, agreeable to the manner in which it is professed and taught in the Established Church of this country, to be the purest guide to true happiness and morality, still I could not consider a right spirit of Chris-

sented to promote the objects of the London Society. That list numbers only eighty, but among them we find enumerated Thomas and John Scott, Charles Simeon, Thomas Robinson of Leicester, Robert Hall, Legh Richmond, J. S. Grimshawe, Robert Hawker, G. S. Faber, J. H. Stewart, and W. Marsh ; men whose names have become as "household words" among us. It is to the prayers of these, aye, and of others too, unknown to man, but of whom God has said, "They shall be mine in that day when I make up my jewels,"—it is to the fact that they were the Lord's remembrancers concerning Israel, that the Society owes its tenacity of existence, and its steady onward progress.

Thus we have endeavoured to give, in outline, the history of the Society as such. We have purposely abstained from entering on any account of its operations, leaving that for future chapters. The present one we cannot better conclude than in the words of the Jubilee Report :—"Let us remember those who, under God, were the fathers of this work, now gone to their rest, or waiting to depart."

tian benevolence as going beyond the extending our arms to receive into the bosom of our Church either the Jew or Mahometan, who from unbiassed conviction, becomes a convert to Christianity. It is therefore under the impression of these sentiments conveying the exact principles acted upon by the London Society, that your Lordship will have the goodness to name me as their continual Patron and supporter, and to offer my best wishes for the success of the Meeting, which I trust a correct knowledge of its real object cannot fail to ensure.

I remain, with sincere regard and esteem,

My dear Lord,

Ever yours faithfully,

EDWARD.

The Right Honourable Lord Dundas.

CHAPTER IV.

The Home Mission—The Jews under Rufus—Charges in Stephen's reign—
 The real principle of their treatment—Popular tumults at the Coronation of
 Richard I.—Superiority in commerce a source of hatred—Langton's decree—
 Grievous massacres—Edward I. executes 280 on a charge of clipping the coin
 —Expels them from England—Cromwell and Menasseh Ben Israel—
 Conference at Whitehall—Collier's tract—Charles II. connives at their return
 —Bill of Naturalization passed and repealed, 1753—Reflections.

As our Society's earlier labours were almost exclusively confined to this country, indeed we may say, practically, to the Jews of the metropolis, the Home Mission naturally claims our first attention; not only as being the centre of all our operations, but as the first in chronological order; and even if this were not the case, still so many undertakings of the highest importance and most general utility, such as the publication of the Scriptures, the translation of the New Testament into Hebrew, and other works of a like character, are connected with its story, that the first place obviously belongs to it.

Before, however, we come to these, we shall endeavour to give, what we trust will not prove uninteresting to our readers, a rapid sketch of the history of the Jews of England; for which, in order to save the trouble of frequent reference, we at once inform the reader that we are mainly indebted to Tovey's "Anglia Judaica."

Though there are some historians who place the settlement of the Jews in Britain before the conquest, yet the generality give us to understand that they came over with the Conqueror. This point is one of very little consequence; suffice it to say that the first striking notice of them occurs in the annals of the reign of William Rufus. In his time we find the Jews tolerably prosperous, and seemingly in favour to such an extent, that we find that godless king, "upon great presents made him by the Jews, not only permitting but encouraging them to enter into solemn contests with his bishops concerning the true faith;" and yet, even at this period, there is not wanting proof of the oppressive laws under which they suffered; for though we read that they were wealthy and prosperous in Oxford and other places, yet, in the whole

realm, there was but one place allowed them for interment, near the City of London ; and thither, from every part of the kingdom, they were obliged to carry their dead. The next prominent notice of them occurs in the reign of Stephen, and there we find several of those calumnious charges gravely brought against them, which have not ceased to be repeated in one form or another, even to our own day. "The scene," says Tovey, "opens in this reign with a barbarous crucifixion ; said to be committed by them on one William, a boy, at Norwich, *but we have no particulars of it.*" We shall dismiss this subject with a shrewd remark, made by the same author. "The reader," he says, "will do well to suspend his judgment till he comes hereafter to read how often this same crime is objected ;" and he further observes, "that the Jews are never said to have practised it but at such times as the king was *manifestly in great want of money.*"

Indeed, in this last sentence, we have the explanation of much of the treatment, not only harsh but favourable, that the Jews experienced at the hands of princes. If religious bigotry and intolerance for a while were permitted to slumber, and the benefit of fair and equal laws was extended to this people, it was simply, for the most part, to give them an opportunity of accumulating that wealth, which, in the hour of necessity, cupidity found a ready means of extorting in that religious bigotry which had for a time been lulled to rest. This, to anticipate, was strikingly illustrated in the reign of King John. That monarch used every art to induce the Jews to flock to his dominions ; he confirmed to them old privileges, and granted new ones ; in consequence of these things, great numbers came to England, and for a while all went on smoothly, till A.D. 1210, when "the king began to lay aside his mask, and finding that no new comers made it worth his while to stay any longer, he set at once upon the whole covey which he had drawn into his net, and commanded all the Jews of both sexes, throughout England, to be imprisoned till they would make a discovery of their wealth." Confession was enforced by torment, and most of our readers are familiar with the story of the Jew of Bristol, one of whose teeth the tyrant commanded to be extracted daily till he complied with his demands.

In the time of Richard I., we have an illustration of another source, besides cupidity, from which persecutions of the Jews arose—*viz.*, popular ignorance and superstition. The Jews, it appeared, wishing to pay their court to the rising sun, flocked from all parts with rich presents to the coronation of that prince, but “the courtiers, as well as common people, ridiculously imagining that the generality of the Jews were sorcerers, and might possibly bewitch the king if they were suffered to be present, orders were issued forbidding any of them under the severest penalties to approach the palace.” In spite however of these orders, many ventured to mingle in the crowd, imagining that being strangers they should escape detection. Vain thought! “The rumour of this quickly spreading itself into the city, the populace, believing they should do the king a pleasure, immediately broke open the Jews’ houses, and murdered every one they could meet with, not confining their rage to persons, but destroying likewise their habitations with fire.” Though this tumult was suppressed in London, and some at least of those engaged in it punished, yet it was followed by similar commotions at Norwich, Lincoln, and other places, and led, indirectly at least, to that dreadful catastrophe at York, of which the very memory makes the blood curdle, whilst we gaze on the remains of its ancient castle, whose sad pre-eminence of horror seems to swallow up the other memories of the place. It is doubtless so familiar to our readers that we need not narrate the particulars here.

Though religious zeal in these cases was the ostensible motive, and doubtless in the case of many the real one too, yet with the majority covetousness and cupidity had a large share in influencing their actions. Thus, after the scene of York Castle had been enacted, “They flew straightway to the Cathedral Church, and would not lay down their arms till the keeper of it, who had likewise the custody of all the bonds and obligations which had been given by any Christian man to the Jews, had delivered them into their possession, which as soon as they had bundled up and cast into a fire made for the purpose, they declared themselves satisfied, and the city was restored to its former tranquillity.”

There was again another cause from which persecution arose—*viz.*, jealousy of their superior skill. An instance of this occurs in the reign of Henry III., a prince at first tolerably indulgent towards the Jews. In consequence of his favourable bearing, numbers came to this country; but “the people soon began to find the inconvenience of it, for as the Jews understood trade better than our own merchants, and were able to undersell them, no one cared to buy any thing of a Christian. The Wardens of the Cinque Ports were therefore prevailed on, by some means or other, to seize several of these unwelcome guests at their landing, and imprison them.” The king, however, not approving of this, nor meeting the desires of the people, we find them appealing to the clergy; the result was one of those strange decrees, passed under the auspices of Stephen Langton, Archbishop of Canterbury, which form some of the deepest stains on the pages of Ecclesiastical History, the effects of which are still felt, and the bitter memories of which still live in many Jewish hearts. Among other clauses it contains the following:—

“Let them (the Jews) not be permitted to build any more synagogues, but be looked upon as debtors to the churches of the parishes wherein they reside as to tithes and offerings.

“To prevent, likewise, the mixture of Jewish men and women with Christians of each sex, we charge, by the authority of the General Council, that the Jews of both sexes wear a linen cloth, two inches broad and four fingers long, of a different colour from their own clothes, on their upper garment, before their breast, and that they be compelled to this by ecclesiastical censure. And *let them not presume to enter into any church*, nor for that end lodge their goods there. If they do, let them be corrected by the bishop.”

We find in this king's reign an effort made to counteract a strange custom, which had long prevailed amongst Christian princes—*viz.*, that of seizing upon the whole of the effects of any Jewish convert to Christianity, “under what pretext,” says Tovey, quaintly, “none but scoffers can imagine.” The king himself, on one occasion, remitted the penalty of conversion in a formal document, and besides, founded an institution for converts, called the House of Converts, situated in

what is now Chancery Lane, "for the settled encouragement of all infidels to forsake their errors, and embrace Christianity." *

We find strange evidences of popular aversion in this reign, in addition to the usual calumnies. The people, for example, of Newcastle-on-Tyne, and of Southampton, had it granted to their prayer, that no Jew should ever be permitted to reside among them.

Very different was the treatment of the Jews in the latter part of this reign, from what they had experienced in the former. Their story is one continued record of fines, exactions, and oppression. Mingled with the sad tale, is one incident that borders on the ludicrous. We find the king summoning a *Jewish Parliament*, but, when assembled, his poor victims find that it is only to be informed, without privilege of remonstrance, that, by a fixed day, a certain sum of money is to be raised. We find, moreover, in the year 1262, the record of a grievous massacre of 700 of them at once by the Barons, on their entry into the City of London, on the pretence that one of them had struck a Christian in Cole Church, for refusing to pay more than twopence a-week for the loan of twenty shillings. We find one unvarying tale, in fact, of wrong. The poor Jews were transferred from one possessor to another, like sheep, to be fleeced; and almost the last act of Henry's reign, was to call upon the Jews to pay up all arrears of talliage within four months—the half of them within seventeen days; and if the whole was not paid at the fixed day, sums already paid were to be considered forfeit, and their persons, goods, and chattels, were to be at the king's mercy. "Nothing," says the historian, "but weeping and wailing was to be seen at every corner." Even the Friars, who had so lately taken possession of their synagogue, are said to have pitied them.

The monarch's death, in 1272, gave them a brief respite. His successor, Edward I., though very different both as a man and a prince, continued, nevertheless, to deal with the Jews on his father's system. They were taxed, fined, and restricted, just as they used to be. A very heavy talliage was levied at the outset, the punishment

* There seem to have been, prior to this, similar houses at Bermondsey and at Oxford.

for defalcation being banishment from the realm within three days. In this reign we find a statute enacted, expressly forbidding usury to the Jews, which, however at first sight it may seem to have been just, yet appears to have fallen so hardly upon them, that Coke, though erroneously, considers it was the reason of their leaving the kingdom. Amongst other clauses in this statute, we find the following :—" Everyone that is past seven years of age shall wear a badge in form of two tables, of yellow taffeta, six fingers long, and three fingers broad, upon his upper garment." They were subjected likewise to an annual poll tax on all of both sexes above twelve years of age.

They were accused of tampering with the coin shortly after this statute was enacted ; in consequence, all resident in the kingdom were seized in one day, November 17, A.D. 1279, and two hundred and eighty of both sexes were executed in London, without mercy. Nor did their troubles stop here ; for the common people began to persecute them themselves, and to threaten them with fresh informations on the slightest pretext—so much so, that the king was obliged to interfere.

Amidst much that is so dark and dismal, there is one bright spot in the annals of this reign. We find one effort made to win the Jews from their unbelief. It was made by the Dominican Friars, who " begged leave of the king to preach to them, and that he would oblige them all to attend their sermons."

To their request King Edward acceded, and, in order to further their purpose, declared by patent, that for seven years *he would waive his claim to the estates of converts* ; " and that it should be lawful for all such converts to retain *one-half* of their goods, provided the other half was given towards the maintenance of the poorer sort."* We do not, however, hear that any great results followed.

We now come to the closing event of this part of the history

* The idea of confiscating the property of Jewish converts seems to have been to put a check to insincerity and hypocrisy, and to have been founded on a misinterpretation and misapplication of Luke xviii. 22. King Edward certainly came nearer to the truth than some of his predecessors.

of the Jews of England. In the year 1290, Edward, on what grounds we cannot say, seized upon all their real property, and "the whole community was for ever banished the kingdom." The day of their departure is noted as the 7th day of October, A.D. 1290.

"The king," says Tovey, after having noticed several writs, both general and special, that were issued to protect the Jews during the term they were allowed to stay, "thus took his leave of the Jews in a seemingly friendly manner." "But what obedience," he proceeds, "can we think was given to these writs?" And again: "In the times of their prosperity they could never have justice done them without paying for it; how, then, was favour to be expected after such an ignominious banishment?" Upon these considerations, we may be very certain that the misery of the Jews at this time must have been excessive.

The number expelled amounted, it is said, to somewhere about sixteen thousand. "Great were the spoils they left behind them. Whole rolls of patents, relating to their estates, are still remaining in the Tower—which, together with their rents, &c.,—*all escheated to the king.*"

We cannot better close this brief sketch of the first period of the history of the Jews in England, than in the words of Tovey. "I could never find that the nation received the least advantage from the forementioned banishment. Errors both in faith and practice seem to have been as frequent among Christians in succeeding generations, as they were before. Statutes made to prevent usury after the Jews left the kingdom, prove it to be a crime no ways peculiar to those of the circumcision; and if trade received any benefit from their removal, it was only that of particular persons."

We hear nothing more of the Jews in England for upwards of 300 years; in fact, not until the days of Cromwell. Passing over the story of their offer to the Council of War of half a million, to have the act of banishment repealed, on condition likewise of the handing over to them St. Paul's Cathedral, and the Bodleian Library; we notice, firstly, the address of Menasseh Ben Israel to Cromwell. In that address, pressing home the Scripture promise, "I will bless him that blesseth thee," he urges the Protector to grant them "free exercise

of their religion, that they might have their synagogues, and keep their own public worship, as their brethren did in Italy, Poland," &c. Besides this address, a document was printed and circulated among the people at large, setting forth, as grounds why his request should be complied with, that if admitted his kindred would sue for blessings on the nation who thus hospitably received them.

The second reason he gives, is, that before Messiah can come and restore Israel, according to Daniel xii. 7, they must be dispersed into all countries, and that therefore their exclusion from England was a hindrance to the fulfilment of prophecy; he then urges, lastly, the commercial profit that would accrue, and his sincere attachment to the persons and principles of the Commonwealth.

In consequence of this, Cromwell summoned, in order to discuss the matter, two lawyers, seven citizens, and fourteen preachers, to meet his Council at Whitehall, on the 4th December, A.D. 1655. This discussion lasted four days, and only eventuated in leaving the matter more doubtful than ever. It seems, however, very plain that Cromwell, clear-sighted as he was, was decidedly in favour of the Jews' readmission, though religious bigotry and prejudice, on the part of those he had to deal with, prevented him from carrying out his intentions.*

Pamphlets were written on both sides; on the one, accumulating old and forgotten calumnies, and setting forth everything that could make the name of Jew odious; on the other, setting forth strong reasons, drawn both from sense and Scripture. We cannot forbear to give one extract from a pamphlet by Thomas Collier, dedicated to Cromwell, in which he says, "Oh! let us respect them. Let us wait for that glorious day which will make them the head of the nations. Oh! the time is at hand when every one shall think himself happy, that can but lay hold on the skirt of a Jew. Our salvation came from them! Our Jesus was of them. We are gotten into their promises and privileges! The natural branches were cut off, that we might be grafted on! Oh, let us not be high-minded but fear. Let us not,

* Da Costa mentions that an eye witness of the meeting declares, that he never heard any one so eloquent as the Protector was when pleading the cause of the Jews.

for God's sake, be unmerciful to them ! No, let it be enough if we have all their riches."* The re-establishment, however, of the Jews did not take place till the time of Charles II., under whose connivance great numbers of them returned to this country about the years 1664 or 1665.

From that time to the commencement of the present century, at which period our Society was established, their history presents but little incident.

Of prejudices still remaining, we have occasional evidences in libellous pamphlets, and in petitions addressed to the higher powers ; at one time that the alien duties might be levied on goods exported by Jewish merchants, at another that they might be excluded from practising as brokers ; but perhaps the most remarkable instance was that of the Legislature being obliged, after having passed a bill of naturalization, to rescind it on account of popular outcry. This was in A.D. 1753, little more than a hundred years ago.

Still there were no gross acts of wrong or injustice perpetrated against them. We read now and then of efforts made for their spiritual welfare, and instances are recorded of conversion. We feel persuaded, in fact, that the Scriptural principles enunciated by Collier were making way.

We have endeavoured, in the foregoing pages, to give a brief summary of the history of the Jews of England ; much that is interesting has necessarily been omitted, but enough has been said to enable the candid reader to realize what a work of faith and labour of love lay before those who first entered on the field of the Home Mission. Prejudices on the side both of Jew and Gentile had to be

* We almost are ready to wonder that, with such Scriptural views as those put forth, the Jewish subject has had so much to contend with. It ceases to be a mystery, however, when we read the sentence with which Dr. Tovey introduces the extract. "His (Collier's) last argument," he says, "smells very strongly of the saintship of those days, and gives us a lively picture of such *hypocritical vermin*." Dr. Tovey was Principal of New Inn Hall, Oxford, and published his work in 1738, the last line, "let it be enough if we have all their riches," he puts in Italics, insinuating apparently that Collier pointed to *worldly* rather than *spiritual* riches.

combated. Feelings, justly indignant, had to be soothed; a middle wall of partition, the growth of centuries, had to be pulled down. Still they girded themselves for the task; we shall see in future pages the means they used, and the success which a gracious God has vouchsafed to their undertakings up to the present time.

CHAPTER V.

Efforts prior to 1809—Lectures in Bury Street, in Spitalfields, and in Ely Place—The infidelity of the times a hindrance—Controversial publications—Establishment of schools—Legal decision—Destitution of proselytes—House of Industry—Difficulties of Temporal Relief—Views of early founders—Similarity of plan to those of Callenberg.

HAVING in the last chapter given a rapid sketch of the history of the Jews in this country, we now proceed, according to our plan, to give a detailed account of the efforts that have been made during the past fifty years for their spiritual good.

We need not delay long on what was done prior to the existence of the Society as at present constituted.

The plans of the London Missionary Society, under whose auspices, as our readers are aware, the first attempt was made, embraced little beyond the delivery of sermons specially addressed to the Jews, and the establishment of a mixed free school. The lectures were preached in Jewry-street by Mr. Frey, the first having been delivered on the 6th July, 1805. This was followed up in 1808 by the establishment of a small Society whose object was "the visiting and relieving of the sick and distressed, and instructing the ignorant, *especially such as are of the Jewish nation.*" Its efforts were intended to be supplementary to the preaching of the Gospel before-mentioned.

It was soon, however, felt that something more must be done; that humanly speaking, there were almost insurmountable obstacles in the way of a Jew making a profession of Christianity—obstacles which at first did not present themselves, but which soon made themselves painfully apparent.

To these difficulties allusion is thus made in the first address issued by the present Society.

"Who can reasonably expect that a Jew will either attend upon the preaching of the Gospel, or send a child to a day-school, to receive Christian education, whilst the old law, that if any man did confess that Jesus was the Christ, he should be put out of the Synagogue, is more rigidly observed than ever. The Word of God assures us that the fear of man, on account of this law, prevented many of the Pharisees, of the rulers, and of the rich, from making an open profession, notwithstanding their conviction of the truth of Christ's Messiahship. The united testimony of history and experience, since the times of the Apostles, clearly evinces, that the fear of man is still a great snare, especially to the poor and ignorant amongst the Jews, who constitute by far the greatest part of that unhappy nation. To remove this apparently insurmountable obstacle, is one great design of the London Society."

This brings us to the year 1809.

Let us now see how the new Society proposed to overcome the obstacles alluded to. It was felt that whilst the Scriptural declaration remained in force, that "It pleases God by the foolishness of preaching, to save them that believe;" that branch of Missionary effort must of necessity form a main element in their scheme; accordingly, we find them making provision for the proclamation of the message of salvation, by the establishment of a lecture to the Jews in Bury-street. It was not, however, intended to continue here permanently, but was shortly removed to what was denominated the Jews' Chapel in Spitalfields, the Society having purchased a long lease of what had been one of the French Protestant Churches, as well as of a commodious house and premises adjoining. At this place, a sermon was preached to the Jews every Sunday evening, as also a lecture on the Epistle to the Hebrews every Wednesday evening, and an Exhortation on Friday.

Thus, three times every week, the Word of Life was regularly proclaimed to the lost sheep of the house of Israel; but this was not all. There was founded also a quarterly lecture under the title of

"Demonstration Sermons, or sermons demonstrative of our Lord Jesus Christ as the True Messiah," the first of which was preached by the Rev. Andrew Fuller on the 12th November, 1809, to a great number of Jews.

Sermons were likewise delivered in the Episcopal Chapel in Ely Place, by several clergymen of the Church of England, who could not canonically officiate in the Chapel in Spitalfields. It may serve to give some notion of the character of the work, to mention the subjects of the first lectures that were delivered in that place. The following are among the earliest:—"The Importance of Religious Knowledge," "Divine Revelation the only Foundation of Religious Truth"—"The Authenticity and Inspiration of the Jewish Scriptures."

These may seem directed rather against Infidelity in general than against Jewish unbelief in particular; but we must not forget, that the period at which they were preached, was one when the gloomy shadow of Infidelity seemed likely to darken the whole of Christendom. Jews as well as Christians were deeply affected by it, and it was then, as it has been to the present day, a great and serious hindrance. In illustration of this, we quote the following remarkable passage from the first Report.

"As it is more than possible that this Report may fall into the hands of some descendant of Abraham, the Committee think it right not to conclude without throwing out one or two ideas for their particular consideration.

"The first is, to caution them especially against placing any confidence in the opinion of those who are, or profess to be, infidels: we say, 'profess to be,' because it is well known that many (young men particularly) affect a contempt for Christianity merely because some fashionable friend or acquaintance does the same: but Jews are requested to remember, and well to reflect, that there is scarcely an instance to be found in the annals of infidelity, of any one who has ridiculed Christianity, that has not also ridiculed and treated with contempt the Mosaical and prophetic writings."

Thus much with respect to the earliest efforts, from 1809 to 1813, to bring the blessed doctrine of Christ crucified before the Jews by

the foolishness of preaching ; that it was not without effect, but that it produced, at all events, a spirit of inquiry and investigation, is apparent from sundry hostile pamphlets put forth by the Jews about this period.

Nor were these sermons and lectures serving only the purpose of meeting and combating Jewish error ; they were laying the axe to the root of Christian prejudice, they were spreading abroad knowledge on the subject of God's dealings and purposes towards His ancient people, which had long been a desideratum. Indeed, this was one purpose to which the Society steadily addressed itself. They felt that Christians knew nothing, or next to nothing, either of the Jews or the Jewish subject ; accordingly, we find them, in their earliest report, giving a list of works which it is needless here to enumerate, the perusal of which they earnestly recommend.

But as we have already noticed, the founders of the Society felt that something more must be done, if, humanly speaking, the preaching of the Gospel was to be successful. Their attention at the very outset was drawn to the necessity of the circulation of the Scriptures, and the publication of tracts, but more especially of controversial pamphlets ; they thought that " little good was to be done with the Jews, unless their prejudices were attacked, unless the axe was laid to the root, unless the Society, affecting to aim at their conversion, made it an indispensable duty to acquaint themselves with the manners, customs, history, and prejudices of the people, both ancient and modern ; and, above every thing else, to *take care to refute and expose all the errors and absurdities of their present mistaken opinions.*"

Accordingly we find them offering a premium for the best answer to David Levi's Dissertations on the Prophecies ; and in the close of their first Report, they say, " The talents of men of learning must be directed to this subject ; and perhaps individuals can in no way better evince their attachment to the cause, than by preparing small but appropriate tracts, for the purpose of general distribution."

The third instrumentality employed, was the establishment of a school, " that they might be able to receive children wholly from their parents, and bestow upon them education, board, and clothing." With

a view to this, a *general* free school for all denominations was opened in the Jewish quarter, in the hope that, along with others, some Jewish children might attend, and thence be drafted into the Charity school. This instrumentality was so far successful, that at the close of the first year, they had to report that there were eighteen boys and four girls enjoying the benefits of their school, and, in the course of six more months, the number had risen to forty-four. A case soon occurred in connection with the schools which gave the Committee an opportunity of trying a very important legal principle. Among the earliest admissions was a poor boy who had been leading a destitute and neglected existence; about a fortnight after his baptism, which took place in 1810, a handbill, containing reflections on the Society, was circulated, offering a reward for his discovery. The Committee considered this a proper case for ascertaining how far a Jewish parent had authority over the conscience of a child in this country; they accordingly resisted, partly from fear of personal violence, several applications from the Jews to permit the father or other friends to visit him, so as to take him away. Accordingly, the case was brought into the King's Bench, and a writ of Habeas Corpus was applied for, which was refused, even upon the representation made by the Jews themselves. The boy was fifteen years of age, and by the Jewish law, a male is completely emancipated from the dominion and authority of his father when he has completed his thirteenth year. It was surprising, therefore, that the Jews should have hazarded such an experiment. In addition to their schools, a Sunday school also for *adult* Jews was commenced, for the purpose of teaching those to read who chose to attend; this was rendered necessary by the great ignorance of the lower orders.

"The great ignorance of the people," says the third Report, "can scarcely be credited; they are taught just to read the Hebrew, *without understanding it*, and very few, comparatively, are instructed in the English language. Hence they are not able to make use of the Scriptures to profit, and thus they become proper subjects of superstition and prejudice."

But perhaps the greatest difficulty which had to be then encountered, was one for which a commensurate remedy has never

yet been found; we cannot put this difficulty more graphically than it is described in the third Report.

“A great difficulty stands in the way of these people—a difficulty in its consequences, not less apparently fatal, than that which the Red Sea presented; in that case, with the enemy behind them and the sea before them, there appeared to be no chance of escape from either the sword or the wave. In the present case, the slightest disclosure of a tendency of mind to examine the truth of the Christian dispensation, excites persecution, and threatens consequent distress and ruin.” In illustration of this, two cases are mentioned, one of a poor old Jew who was dreadfully beaten by his brethren, exemplifying what the proselyte had to expect from the Jews—the other, shewing Christian prejudice, of a poor young man by trade a butcher, who, in consequence of attending the Chapel, was deprived of the means of subsistence. Employment was sought for him in Leadenhall Market, but as soon as he was known to be a *Jew*, every man in the employ of the carcase butchers refused to work with him. A second effort was made to find him employment, but with similar ill success. “Thus,” says the Report, “the poor Jew, whose mind becomes open to Christianity, is not only exposed to the persecution of his unbelieving brethren, but he is also rejected by the prejudiced and uninformed in Christian Society. On these accounts the Committee found themselves called upon to recommend to the Society the institution of a House of Industry, in which some kind of manufactory, or handicraft employment might be carried on, whereby these people might be enabled to earn their bread. We find them in consequence of this seeking to establish what should prove at once an Asylum, and a House of Industry for Indigent Converted Jews. It was first attempted in the shape of a manufactory for spinning cotton for candle-wicks, a trade which it was deemed might be mastered with little difficulty. A printing office also was established, when a new edition of Van der Hooght’s Hebrew Bible was produced.

This particular branch of the Society’s operations was at the first, as indeed it has been in all periods since, a source of considerable perplexity.

The principle was evidently a right and a scriptural one, that temporal relief and assistance should be given to proselytes. The example of the Primitive Church, as a cursory glance at the earlier chapters of the book of Acts will show, was a clear and unmistakeable precedent; but the difficulty felt, even in Apostolic times, was for various reasons more strongly experienced in our days, and the question, how is the principle of temporal assistance to be carried out, so as most effectively and widely to meet the case, is one which we can truly say has not been solved even yet. No wonder, then, if failures attended the early attempts of the Society in this direction; nor need we be surprised if we find material alterations taking place in the fundamental principles of the Society with respect to this. The following passage from the second Report will be read with interest, in illustration of what we have just said.

“Your Committee have repeatedly experienced disappointment upon the subject of employment; and they have no difficulty in admitting that they cannot and do not expect great success with the lower classes of the adult Jews, until they are enabled to establish a manufactory. Two or three plans are before them for this purpose; but until the funds of the Society are materially increased, none such can be adopted.

“At the suggestion of a principal subscriber, the Committee hold in prospect the formation of a fund, from which temporary loans, on good security, may be advanced to such Jews of good character, who, by their intermarrying with Christians, may lose the countenance of their Jewish employers, and may therefore stand in need of aid to enable them to earn an honest subsistence. To the formation of such a fund, the London Society invites the contributions of Jews of affluence; who, having themselves married out of the Jewish nation, can form a just estimate of the difficulties to which a poor man is exposed who thus unites himself with Christians.”

It appears to us, on a careful perusal of early documents, that the views of the early founders differed in some respects from ours. The Society was, in one aspect at least, regarded by them as a *special* charity, with *Jews* for its object, just in the same way as Ragged Schools and

Reformatories in our day have their *special* objects. And it was considered as fairly fulfilling its mission, if Jews were receiving its benefits, even though the ultimate fruits of conversion might not be so largely gathered, as, doubtless, it was earnestly desired that they should be.

Deep compassion for the wronged and degraded Jew, temporally as well as spiritually, was never wanting. To bear this in mind, will afford an easy solution of many difficulties. It is evidently apparent in the account we have given of the school—which exhibits them rejoicing over poor miserable Jewish children rescued from misery and want. It is apparent also in their earlier temporal relief schemes. Thus, in a speech of the Rev. Legh Richmond, at a public meeting held at Manchester, on November 11th, 1812, we find the following passage:—
“I consider this Institution, at the period of its foundation, as decidedly calculated to raise the *moral* character of a people sunk in wickedness and vice; the *temporal* character of a nation degraded by misfortune, persecution, and personal wretchedness; and the *spiritual* character of a people, severely punished by God, but evidently preserved for a magnificent display of faithfulness and mercy, in their future conversion to the Messiah.”

We have now given a sketch of the earlier machinery that was set to work in the field of the Home Mission, during the first three years of the Society's existence. One great work, however, we have reserved for a future chapter, viz., the publication of the Scriptures, and the Hebrew version of the New Testament. The machinery is that which has been at work ever since, and subsequent experience has proved how sound was the judgment, in the main, of early members of the Committee.

It is not uninteresting to note that their plans, though independently formed, coincided in all essentials with those of Callenberg, in his Halle Institution.

CHAPTER VI.

Early results—Dr. Claudius Buchanan's speech—Plan for constructing a Hebrew version of the New Testament—Need of such a work—The first version imperfect—The revised edition—Its value—The Old Testament Scriptures in Hebrew—Need of supplying them—Arrangement with Mr. Duncan—Purchase of a cast of his plates—The 12mo. edition—The Haphtorah—Closing remarks.

IN the preceding chapters we have endeavoured to give a brief sketch of the various plans which were originated during the first four years of the Society's existence, and of the machinery which was devised for promoting Christianity amongst the Jews. Nor were these efforts without effect. There was enough of success vouchsafed to encourage those who had commenced this work of faith and labour of love to persevere in their endeavours. At their third meeting, they were enabled to tell of forty-four children whom they had received into their School, and to present at the baptismal font twenty-four children and sons of Abraham—a number which had risen to forty-one in 1812, of whom, with the exception of three, they were able then to speak satisfactorily. Perhaps it is in strains somewhat too exultant that they allude to this event; but at the same time, when we remember that "there is joy in the presence of the angels of God over one sinner that repenteth," we cannot but feel that that Christian heart must be cold indeed, that cannot enter into the lively joy which they express in the following passage, in which they record the transaction:—

"Your Committee cannot refrain from making a few observations upon the remarkable events which took place on the 13th instant, in the sight of many hundred persons: they allude to the baptism of several persons of the house of Israel, as the sign of their public avowal of their faith in Jesus Christ as the Messiah.

"Since the days of the Apostles, when the Gospel was transferred to the Gentiles, there is no account on record of so many Jews on one day making a voluntary public profession of faith in the crucified

Redeemer. Well may it be said, 'Blessed are your eyes for they see.' Behold in these transactions the fulfilment of those prophecies which predicted that 'they should look to Him whom they had pierced,' and also the confirmation of the declaration of the great Apostle that 'God has not cast off His people.'

"Christians! in the spectacle of yesterday, exhibited by twenty-four children and sons of Abraham, putting on Christ, behold the great *wave sheaf* waved before the altar as the first fruits of our Lord's spiritual harvest. Hear ye His words, 'Say not there are yet appointed times, and then cometh the harvest: Behold, I say unto you, lift up your eyes and look on the fields, for they are white already to harvest:' and although one may sow, and another may reap, yet, 'He that reapeth, receiveth wages, and gathereth fruit unto life eternal: that both he that soweth, and he that reapeth, may rejoice together.'"

Cold and calculating prudence might perhaps have suggested doubts and hesitation; but after all, we do not think that the cold and calculating spirit is the one which God delights to honour.

At this third meeting, it pleased God in His Providence, that one should address the assembled friends of Israel, whose words were to have a marked and decided influence on the whole history of the Society, and who was to originate a work which was to be of incalculable value, and of which it has been justly said, that "if the Society had done nothing else it would not have laboured in vain, nor have spent its strength for nought:" we allude to the speech made by the Rev. Claudius Buchanan, of Eastern celebrity, who urged upon the Society the necessity of a Hebrew version of the New Testament Scriptures. On that occasion he narrated the following anecdote, which may almost be looked upon in the light of a parable:—

"I was informed that many years ago one of the Jews translated the New Testament into Hebrew, for the purpose of confuting it, and of repelling the arguments of his neighbours, the Syrian Christians. This manuscript fell into my hands, and is now in the library of the University of Cambridge. It is in his own hand writing; and will be

of great use in preparing a version of the New Testament in the Hebrew language. It appears to be a faithful translation, as far as it has been examined; but about the end, when he came to the Epistles of St. Paul, he seems to have lost his temper, being moved, perhaps, by the acute argument of the learned Benjamite, as he calls the Apostle; and he has written a note of execration on his memory. But, behold the Providence of God! The translator became himself a convert to Christianity. His own work subdued his unbelief. In the Lion he found sweetness; and he lived and died in the faith of Christ. And now it is a common superstition among the vulgar in that place, that if any Jew shall write the whole of the New Testament with his own hand, he will become a Christian by the influence of the evil spirit."

He went on to urge upon them the absolute, nay, essential necessity of translating the New Testament into the Hebrew language, as written with points; and pressed the whole matter home in the following forcible passage:—

"It is with surprise I learn, that as yet you have not obtained a version of the New Testament in the Hebrew language, for the use of the Jews. It is surely the very first duty of your Society to execute this translation. You are beginning to work without instruments. How can you find fault with a Jew for not believing the New Testament if he has never seen it? It is not to be expected that he will respect a version in English; but give them the New Testament in the language of the Old Testament, in the imposing forms of the primæval Hebrew, the character which he is accustomed to venerate and admire, and then you do justice to his weakness, and may overcome his prejudice.

"How strange it appears, that during a period of eighteen hundred years, the Christians should never have given the Jews the New Testament in their own language! By a kind of infatuation, they have reprobated the unbelief of the Jews, and have never at the same time told them what they ought to believe."

Dr. Buchanan presented the Society with a copy of the Travancore manuscript, which he had brought with him from the East Indies. It

was found, however, that this could not be made the basis of a version, it was so full of Rabbinicisms; nor indeed could another version into the Hebrew (that of Hutter) then in existence, though very scarce, be employed. It was therefore determined, and the determination was announced in the Report for 1811, to publish "an entire new translation of the New Testament in pure Biblical Hebrew," using as much as possible the language of the Pentateuch, and where the vocabulary of that fails, the earliest of the Canonical books in succession. Well might they say, "this will be a great undertaking, even worthy to be taken up as a national object."

The plan adopted was to employ one or more persons conversant with Greek, Syriac, and Hebrew, to prepare the basis of a translation, and then, as one part after another was finished, to submit it to the judgment of persons of literary capability and character, who were willing to take the trouble to inspect and criticise. These criticisms were finally submitted to a select literary Committee. We find by the end of the next year that some progress had been made. The basis of the version was ready for criticism and revision as far as the end of the Acts of the Apostles, and the first half-sheet was ready for the press.

It may be said, as indeed it was said at that day, "Wherefore all this trouble and expense? Could not the Jews read the New Testament in the vernacular versions of the countries in which they live?" To this objection a full answer was given. The Committee then wrote—"To say nothing of the greater impression which would be made upon their minds by the New Testament presented to them in a character and idiom strictly in unison with those of their own sacred and highly venerated writings, it may confidently be asserted, that if the Jews are able to converse in such local languages, they very rarely can write or read them; and it is well known that they correspond with each other throughout the world in a character and dialect understood by themselves alone."

This translation was completed in September, 1817; on that date the Society could say that 3500 copies had issued from their press. It was a great work in its day, and called forth the liveliest expressions

of gratitude ; at the same time the Committee could with truth say, "we cannot be insensible that little has yet been done compared with the exigencies of those on whose behalf we are labouring." Deeply impressed with the need of circulating in large numbers the New Testament Scriptures, they, on the issue of the first edition, immediately set themselves to work to prepare a second from stereotype plates, and in 1819 they are able to speak of that edition completed, and of ten thousand copies actually in the press, and soon to be ready for distribution ; and at the same time we find them preparing a work equally valuable in its way, *viz.*, a Hebrew-German translation, which was completed by the following year, and also a Judeo-Polish translation—the former being Luther's translation in Hebrew characters, and the other a new translation in the dialect of Polish and Russian Jews.

This we may denominate the first stage in the history of the Hebrew version of the Christian Scriptures. It was, as we might naturally have anticipated, a somewhat imperfect work, and many criticisms were forwarded to the Committee, and many emendations suggested. They did not in the first instance contemplate a new edition, for a publisher at that period resolving to issue a Hebrew New Testament, they gladly handed over to his Editor all the critical materials which they possessed. It was found, however, after a few years, that it was really essential that there should be a revision *de novo* of their version. These circumstances the Committee thus alluded to in the Report for 1835 :—

"It is well known that the *Hebrew New Testament* published by your Society, though a valuable work, is in many respects inaccurate and unsuitable for distribution among the Jews. Many years ago, strong representations to this effect were laid before your Committee, who endeavoured, at very considerable expense, to obtain the criticism of the most distinguished Hebrew scholars in Europe, and engaged a learned Christian Israelite to furnish an amended translation. These various and valuable emendations were some time since confided to a London publisher, and copiously made use of in a new version of the Hebrew New Testament since published. In another edition, pub-

lished subsequently to the above, corrections supplied by your Society have again been adopted, though the source whence these improvements have proceeded is not generally known. Your Committee were actuated by a sincere desire to afford every facility for producing an improved edition of the Christian Scriptures for the use of the Jews. They are, however, fully assured that no edition of the New Testament at present extant is altogether such as they can be fully satisfied to put into the hands of the Jews; and they feel that they have now an opportunity of obtaining a revision of the whole under such favourable circumstances as it would be wrong to neglect. They have therefore directed the attention of their three valued Home Missionaries to the necessity of commencing this work as soon as the Liturgy is completed, in the hope that their friends in general will encourage and support the undertaking.

“There is now an ample field open in this department. If Missionaries are to go forth to new spheres of labour, or even to cultivate with increasing effect those already opened, they must be supplied with the Scriptures of the Old and New Testament in such forms and languages as will most commend them to Jewish attention.”

The three valued Missionaries to whom the work was committed were the Rev. Dr. McCaul, the Rev. J. C. Reichardt, and the late Bishop Alexander, assisted by Mr. Hoga.

It would have been difficult, as we have heard it remarked, at any period of the Society's history, to have found a more suitable combination of talents and qualifications than were here presented; as the Committee well remarked, there was, in addition to an acquaintance with Hebrew literature, a familiar knowledge, obtained by long and habitual intercourse, of the habits, character, and opinions of the Jews; a knowledge, the value of which, in reference to such a work, cannot be over-estimated.

The revised edition of the New Testament was completed in the month of September, 1838, and has continued to be the standard edition ever since; an edition to whose accuracy and classical character Hebrew scholars, both among Jews and Gentiles, have from time

to time borne most ample testimony.* It is an easy and a simple matter to talk about a Hebrew version of the New Testament, but it was in reality a work attended with very great difficulties and very great expense. It required peculiar talents and special acquirements, as well as the greatest accuracy and care; of the expense, some idea may be formed, when we notice that the earliest edition, which comprised 3750 copies, cost the sum of £3650. It was worth, however, all the trouble and all the cost. We might give, did space permit, instances which were continually occurring, from the very first, of the great blessing which it has proved to Jewish souls, and of its wondrous efficacy in breaking down Jewish prejudice. But why should we say wondrous? Is not the promise sure—"My word shall not return to me void."†

But let us now turn to another work which the London Society have, from the very earliest period up to the present time, steadily prosecuted. They soon found that there was not only great ignorance

* The Rev. W. Ayerst, of whose experience in missionary work among the Jews our readers are well aware, observes, that he found a great difference as to the manner in which this edition of the New Testament in Hebrew was received by the Jews, when compared with the former.

He had often before this heard Jews say, when favourably disposed, and ready to receive the sacred volume, after reading a few verses, "What is that?"—and then they would go back and read the passage a second time, and still seemed puzzled; and he felt that if he himself had not been familiar with the chapter before them, as read and understood in other languages, it would not have been easy to have furnished the necessary explanation.

When the revised edition, however, was used, he has often heard Jews say, "That is beautiful." It was not, indeed, always clear whether this expression of delight was elicited by the doctrines and facts themselves thus brought before them, or was intended to apply to the manner in which the original text had been rendered; but it was most obvious, from the intelligent look of the Jew, as his keen eye glanced rapidly over the blessed pages presented to his view, that the object of the translators had been happily attained, and that the writings of the evangelists and apostles were understood, as well as read, by their Hebrew brethren.

† A smaller sized edition, in 32mo., of the Hebrew New Testament, was published in 1840. The work of correction, which was done by Mr. Reichardt, was one of peculiar difficulty. It has proved a most valuable and useful edition, on account of its convenient size, and has been, to many a Jewish soul, of incalculable blessing.

of God's Word among the Jews, but that copies of the Old Testament were scarce, and, from their price, altogether unattainable by the masses. In a critique on an edition of Van der Hooght's Bible, which C. G. Frey proposed to issue, the "Classical Journal" for March 1812, gives us information on this point. "A *fac-simile*, they say, of this most valuable Bible, will be a great acquisition to Hebrew scholars, because they will not only be supplied at less expense, but they will have *no difficulty in being supplied*." The same authority informs us, that a copy of Van der Hooght's Bible at that time sold for six guineas.

In the 29th Report of the Society, the case of the Jew in reference to the Old Testament Scripture is thus ably stated:—

"The very nature of the case, and the practice of our Lord and His Apostles, in making the Old Testament Scriptures the basis of their addresses to the Jews, sufficiently point out the right course of a Missionary to the Jews. No serious conversation can be held with an Israelite on the subject of religion, without an immediate reference to the Word of God, which both Jews and Christians agree in receiving. The very sum and substance of the controversy with them is, whether Jesus whom we call the Christ, be indeed the Messiah, promised and prefigured in the Old Testament.

"Your Missionaries soon discovered, that their appeals to the Scriptures were neutralized by an ignorance of their real contents, so generally prevalent amongst the Jewish people. Their slight acquaintance with the Word of God, and their awfully perverted views of its doctrines and promises, were derived, not from the pure fountain of truth itself, but from the corrupt teaching of their rabbies, and the unscriptural traditions of the Talmud. And, however what are falsely called enlightened views, may have made their way amongst the Jews in some parts of Europe, yet it may be safely asserted, that in this country as well as in every other, the great mass of the Jewish community is in bondage to Rabbinic law, to an extent not generally understood by Christians. When your Society commenced its labours, it was impossible for any but the more wealthy Israelites to obtain a copy of the Hebrew Scriptures." *

* This statement is fully confirmed in an article which will be found in the

Feeling this strongly as they did, the Committee very early turned their attention to the task of bringing the Bible, in the sacred language, within the reach of the Jew. An arrangement was entered into with Mr. Duncan, the publisher in Paternoster Row, in 1820, who, on certain conditions, undertook to issue a new edition of Van der Hooght's Bible, at a selling price of 25s. The Society thankfully agreed to take a large quantity of copies, in sheets, at the reduced price of 11s. a copy, and also to have a set of stereotype plates of the Prophets and Psalms taken from his impression. This appears to have been the source from which they drew their supply of octavo sized Bibles until the year 1836, when we find them, owing to the great demand, making a final purchase of 1,000 copies, at a still further reduction to 7s. 6d. a copy, in sheets, and then negotiating the purchase of a cast of the stereotype plates for the sum of £750. These have since continued in their possession, and with the exception of the sums necessarily expended from time to time upon revision, they have been enabled to supply their missionary stations at the mere cost of paper and printing.

But prior to this purchase of the stereotype plates of the larger Bible, they had, with a view to economy, printed and circulated a smaller duodecimo edition.

The pressing need that existed for such an edition, and the plans of the Committee respecting it, are thus alluded to in the Report for the year 1824:—

“The importance of such a measure appears so great to your Committee, that confiding in your liberality, they have ventured to undertake the printing of a new edition of the whole Scriptures of the Old and New Testament in Hebrew. With a view to economy, and that general circulation which they have reason to hope that it will obtain, it will be printed with a smaller type, and in a cheaper and more convenient form than any former edition. The Old Testament will be printed from one of the editions in circulation among the Jews themselves, and acknowledged by them, and will be a pure Hebrew work,

“Jewish Intelligence” for May, 1859, entitled, “A Remarkable Sign of the Times.”

without Latin words or Arabic figures, a circumstance which the Jews of different countries have often complained of, with respect to the Scriptures now circulated by the Society."*

At their 20th anniversary, they were enabled to announce that their scheme, in part, had been accomplished—that is to say, that the Old Testament had been published as proposed. Various reasons, among others the necessity for a thorough reconstruction of the version to which allusion has already been made, prevented the publication of the 12mo. New Testament at that time; nor was it accomplished until the year 1852, when, by means of a sum placed at the disposal of the Society by the late Miss Cook, the publication was effected.

In addition to these complete editions of the Old and New Testament Scriptures in Hebrew, there were published, from time to time, separate portions of the Scriptures, as well as versions in Hebrew-German, Hebrew and Dutch, and Judeo-Polish, which the state of education among the Jews rendered absolutely necessary. To one publication we must allude more distinctly; viz., the volume of Haphtorahs, or Selections from the Prophets.† It became evident at an early period, that the Jews were very ignorant of the prophetic Scriptures, and as early as 1812, it was recommended that a cheap impression of the Prophets should be struck off and circulated. "This," it was remarked, "is the more important, as it is well-known that this people are for the most part ignorant of their own prophetic books."

* "It is a fact, that in Jerusalem the Bible—that is to say some copies of it, containing merely the notes or marks with regard to the various readings—was burned or otherwise destroyed, as well as the New Testament, by those infatuated people. The little sign (†) of the cross, is supposed to be intended as a sign (in the way of a charm it must be), to make Christians of them."—*Lewis's Letter from Palestine, dated May, 1824.*

† We give a description of the Haphtorah from a Jewish work called "Thisbites":—"Antiochus (Epiphanes) forbade the Israelites to read the Law. What the Jews did under the circumstances was this: they read, instead of the portion from the Law, a portion from the Prophets, the subject of which bore some similarity to that of the portion of the Law that ought properly to have been read on the Sabbath. Thus, instead of the portion commencing, 'In the beginning,' Gen. i., was read Is. xlii. 5, &c.; so also, instead of the account of Noah, was read Is. liv. 9, &c., and so with other portions." This portion was called the Haphtorah.

To aid in remedying this, the collection of the Haphtorahs was published in 1829, several of the Society's missionaries having expressed their conviction that such a publication would be of the greatest value. There was added to it a selection of a few of the chief prophecies relating to the Messiah, and it was bound and circulated with the 12mo. edition of the Hebrew Pentateuch. The necessity for this addition arose from the fact that many of the Messianic prophecies—the 53rd of Isaiah among them—are not included in the prophetic lessons read in the Jewish synagogue.*

We have now given, as briefly as we could, an account of what has been effected by the Society, in the way of putting into the hands of the Jews the Scriptures of Truth. This has been the Society's grand and peculiar work; and consider what it has been!—the giving to them the WORD OF THE LIVING GOD!—that Word concerning which the Saviour said to their forefathers of old, "Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of Me."

In carrying out this work, they received from time to time most valuable aid from the British and Foreign Bible Society, and also from the Edinburgh Bible Society, which they gratefully acknowledged. Still the work of giving to the Jew the Old and New Testament Scriptures, in their own venerated Hebrew, was to all intents and purposes the work of the London Society. We shall constantly have to allude to it in its bearing on our different Missions. The simple Word of God has proved itself mighty to the pulling down of the strongholds of Satan. The sword of the Spirit has indeed been the most powerful weapon in our armoury.

Its value is ably expressed by the Committee in their seventeenth Report:—

"They fully appreciate the labours of your missionaries; they desire to thank God for their steady zeal, their prudence, fidelity, and success; but yet they hesitate not to express their conviction that the free circulation of the Scriptures among the Jews, is of all measures

* The omission may have been accidental, and not, as some think, designed.

the most important. Among a people who cannot come to hear a Christian preacher without danger, even when he is within their reach, and of whom, by reason of their boundless dispersion, very few can enjoy that privilege, the Word of God, issued from various stations, by judicious missionaries, may be extensively circulated. For this there are peculiar facilities among a people, not more distinguished for their dispersion through all the countries under heaven, than for a close and constant connexion and intercourse among themselves. The written Word of God, too, circulates silently and without offence ; it penetrates where the missionary could find no access, it is concealed in the bosom and read in the closet, and he who has the fears and the scruples of Nicodemus, may enjoy his privilege, and converse in secret with " Him of whom Moses in the law, and the Prophets did write."

CHAPTER VII.

Subject resumed—The Hebrew version of the Liturgy—Reasons for its publication—Completed in 1836—Extract from 26th Report—Previous versions—Hebrew Services—The "Quarterly Review"—Remark of an Eastern Traveller—Illustrative cases.

IN our last chapter, we related what has been effected by the Society, in the way of printing and circulating the Scriptures, not only in the Hebrew, but also in other languages.

The present may be regarded as a kind of sequel to it, inasmuch as the history of this department of the work would not be by any means complete if we did not mention another publication, which has been of singular advantage ; viz., the Hebrew version of the Liturgy. The importance of this work appears on several grounds. It was a strong protest against the notion which the Jewish people very generally entertained of Christianity—that it was a gross system of idolatry. We can scarcely call this a prejudice. It was an opinion which they had too good reason to believe well founded, as we shall at once acknowledge, when we reflect that the phase under which Christianity had been presented to the great majority of them had

been that either of the Greek or of the Romish Church, both of which we feel to be justly liable to the charge of idolatry.

Against this we could have no better protest than the publication of our Scriptural Liturgy, embodying and expressing, as it does, a pure spiritual worship, needing neither picture nor image, nor other material adjunct; discarding superstition, and recognizing that high and holy standard which the Master Himself enunciated, when, addressing the woman of Samaria, He declared: "Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. Ye worship ye know not what: we know what we worship: for salvation is of the Jews. But the hour cometh, and now is, when the true worshippers shall worship the Father *in spirit and in truth*."

It was peculiarly valuable, again, inasmuch as it presented Christian truth in a devotional and *non-controversial* form. Controversy, in its place, is both necessary and important; but controversy in the hands of frail man, like the knife in the hands of the unskilful operator, is apt to become a dangerous weapon. It was of very great importance that we should have a book to place before the Jew, which should convey to him Christian truth in a devotional form, and such a book the Hebrew version of the Liturgy pre-eminently is.

One other cause rendered it peculiarly important, which indeed is a striking testimony to the excellence of the Liturgy itself. The Jew loves the forms of Oriental expression; in other words, the language and the style of the Bible commends itself to his habits and his affections. We have only to read the letters which frequently come into our hands, written by Jews, converted and unconverted, to feel how completely this is the case; and it is a fact that the simple but elevated scriptural language of the Liturgy has, in numberless instances, caused it to be read with avidity and delight. Allusion is made to this character of the Liturgy by a writer in the "Jewish Chronicle," who, speaking of a visit to the Church on Mount Zion, says, "On one of the pews I found a Prayer-Book, which had been forgotten, in the Hebrew language. It contained the usual ancient Jewish prayers, with slight omissions, and interlineations on matters connected with the Christian faith."

It was between the years 1834 and 1836 that this work was accomplished. To the reasons for its publication, given above, together with some others which we have not mentioned, the twenty-sixth Report thus alludes :—

“I. *The Liturgy in Hebrew is of great importance as respects the Jewish nation at large in their unconverted state.* Christians must remember that the majority of the Jewish people entertain precisely the same sort of prejudices against Christians, which the majority of Christians feel and express against the Jews. If the word Jew be a term of reproach amongst the Gentiles, the word Christian is equally so amongst the Jews. The Rabbinical Jews, and they are the overwhelming majority of the nation, attach two ideas particularly to the word Christian : first, that of ungodliness ; secondly, of idolatry. They suppose that Christians live without God, and solely for this present world. What better proof can we give them of their mistake than a copy of the authorized daily prayers of our Church, in which they must discover a spirit of deep and devoted piety, and moreover a striking similarity, both in the contents and the ceremonies, to the prayers and usages of the synagogue. The very circumstance that a certain portion of the Psalms, to which all pious Jews attach such importance, is appointed for every morning and evening, must give the Jew a very different idea of Christianity. It may be asked, would it not do to present them with our Liturgy in some other language ? We can answer, unhesitatingly, in the negative. There is a large body of Jews scattered through the world, and amongst them the most learned and the most devout, who will read nothing but Hebrew, and if they are to see our Liturgy at all, it must be in a Hebrew dress. Every one must feel that it is important to show the Jews the piety of true Christianity, but to take away the reproach of idolatry is more important still ; and how can this be better done than by exhibiting to them our authorized public prayers to the one true God ; our Catechism, in which we teach our children to worship and obey Him, and Him only ; our Communion Service, in which the Ten Commandments are acknowledged as the basis of our worship, and the rule of our duty ?

“ II. *The prayers are important to individual converts.* Rabbinical Jews, who have all their lives been accustomed to a form of prayer, and that in Hebrew, feel a great want of something to supply its place when they become Christians. Rabbi Abraham, an aged convert at Warsaw, used to endeavour to supply this want by using the Hebrew prayers at the end of Tremellius's Catechism, and some of the Psalms. If it please God to give us many converts amongst the aged, the most useful and acceptable gift which we can offer them, on their entrance to the Christian Church, is the Liturgy in Hebrew ; it at once meets their wants, and supplies the deficiency which they feel on giving up the form of prayer to which they have been accustomed. For it can hardly be expected of such, that they should at once be able to offer up their petitions in a language and in a manner alike new. Violent transitions are often dangerous, and never salutary. The man who has all his life been accustomed to a form of prayer, must feel a great want, especially when circumstances cut him off from the public worship of the Church, and the communion of Christians, if he be left altogether without any help to his devotion.

“ III. *The Liturgy, in Hebrew, is of great importance, as respects public worship, in those places where Hebrew is much studied among the Jewish people.* The importance of the Liturgy is not confined to the case of individuals. There can be no doubt that Divine service, conducted in Hebrew, according to the forms of our Church, would be highly useful at Jerusalem, and other places where Hebrew is much studied. The number of Jews who understand the Hebrew prayers is much larger than is supposed by some ; and it is hardly necessary to observe, that all who understand the language esteem it above all others. The very circumstance of Christian worship being in Hebrew would go far to remove the prejudices against Christianity. Every one that knows anything of the Jews, knows that a good knowledge of Hebrew is the key to a Jew's heart. How important, then, is it that the devotion of the Christian Church should address the Jewish ear in the sacred tongue, especially in Jerusalem, and other places of the East where Hebrew is the medium of communication between the eastern and western Jews ?

It is pleasing and interesting to find that this attempt to give the Jews a Hebrew Liturgy was not the first.

"It is very pleasing," says a writer in the "Jewish Intelligence" for March, 1838, "to find that members of the Church of England have, in various ages, thought of the spiritual destitution of the Jewish people, and endeavoured to supply them with the means of instruction. Two copies of a MS. translation of the Liturgy, made by Abraham bar Jacob, the Levite, a convert, A.D. 1717, exist in Dublin, one in the library of Trinity College, the other in Archbishop Marsh's library, a copy of which was procured and used in the preparation of the London Society's translation. Though by no means free from defects, it bears testimony to the learning, diligence, and, may we not hope, to the piety of the translator? A still earlier attempt to provide for the wants of the people of Israel, appears in a translation of the Church Catechism into Hebrew, by the Rev. Thomas Ingemethorpe, a clergyman in the diocese of Durham, which appeared in the year 1633, and is dedicated to the Archbishop of York.

"The translation is in general very good, and shows that the translator was well acquainted with the Rabbinical as well as the Biblical Hebrew. This translation is the more interesting, because at that period there were no Jews in England, and because the troubles of the times were such as might well have diverted the minds of the clergy from quiet study."

Possessing a Hebrew Liturgy, the Society was soon enabled to establish a Hebrew service, both in Palestine Place and also in Jerusalem.

It was commenced in the former place in 1837, and the account of the first service is thus given in the "Intelligence" for that year:—

"After the lapse of centuries, Christian worship has again commenced in the holy language of the Hebrew nation. On Sunday, the 5th February, at three o'clock in the afternoon, the Hebrew translation of the Liturgy of the Church of England was used for the first time in public. The prayers were read by the Rev. A. M'Caul, and a sermon was then preached in English by the Rev. S. M. Alexander, upon the appropriate words, 'If by any means I may provoke to

emulation them which are my flesh, and might save some of them.' (Rom. xi. 14.) A little band of Hebrew Christians joined with Gentiles in worshipping the Redeemer of Israel, in the language and words of their forefathers."

It was established by Mr. Nicolayson, in Jerusalem, in the following year.

The value of these services has been often experienced—a standing testimony as they have been, and still continue to be both to Jew and Gentile. Allusion is made to these instrumentalities in the following passage, taken from an article in the "Quarterly Review" for January, 1839:—

"It is surely of vital importance to the cause of our religion, that we should exhibit it in its pure and apostolic form to the children of Israel. We have already mentioned that they are returning in crowds to their ancient land; we must provide for the converts an orthodox and spiritual service, and set before the rest, whether residents or pilgrims, a worship as enjoined by our Saviour Himself, 'a worship in spirit and in truth,' (John iv. 24)—its faith will then be spoken of through the whole world. A great benefit of this nature has resulted from the Hebrew services of the London Episcopal Chapel; it has not only afforded instruction and opportunity of worship to the converted Israelite, but has formed a point of attraction to foreign Jews on a visit to this country, and has been largely and eagerly commented on in many of the Hebrew periodicals published in Germany. In the purity of our worship, they confess our freedom from idolatry, and in the sound of the language of Moses and the Prophets, they forget that we are Gentiles. But if this be so in London, what will it be in the Holy City? They will hear the Psalms of David, in the very words that fell from his inspired lips, once more chanted on the Holy Hill of Zion; they will see the whole book of the Law and the Prophets laid before them, and hear it read at the morning and evening oblation; they will admire the Church of England, with all its comprehensive fulness of doctrine, truth and love, like a pious and humble daughter, doing filial homage to that Church first planted at Jerusalem, which is the mother of us all. Our soul-stirring and soul-satisfying

Liturgy in Hebrew ; its deep and tender devotion ; the evangelical simplicity of its ritual, will form, in the mind of the Jew, an inviting contrast to the idolatry and superstition of the Latin and Eastern Churches ; its enlarged charity will affect his heart, and its Scriptural character demand his homage. It is surely a high privilege reserved to our Church and nation, to plant the true cross on the Holy Hill of Zion ; to carry back the faith we thence received by the Apostles ; and uniting, as it were, the history, the labours, and the blood of the primitive and Protestant martyrs, to ' light such a candle in Jerusalem, as by God's blessing shall never be put out.' "

Speaking on the subject of the Hebrew Liturgy, an Eastern traveller,* who had witnessed and investigated the work in Jerusalem, thus wrote, soon after its publication. Alluding to the services on Mount Zion, he says :—" The Hebrew language, in which the service will be read and the Scriptures expounded, together with the simplicity of our Liturgy, will form a striking contrast to the mockery and impious miracle-mongering handicraft that the Jew has been heretofore told was Christianity, and will doubtless attract many of that people to attend the services of our holy religion, and lead them to believe in that Saviour whom their fathers crucified, and they still reject."

The following are a few out of many instances to show the way in which the Hebrew Liturgy has been received ; it is from the journal of the Rev. C. W. H. Pauli, at the time resident at Berlin :—

" I had, to-day, a very interesting meeting with two learned Polish Jews. They called for the purpose, as they very candidly confessed, to try whether they could not convince me that I was in error respecting Jesus being the true Messiah. Arguments were exchanged, but my Jews appeared to remain unmoved. At last one said, ' There is, at any rate, a fault amongst you, even in case you were in the right that Jesus was the Messiah, you have no public prayers, and when you have them in your churches in this country, it is but a meagre service.' He meant the German service. I told him that this was not the case in all the Churches of Christ, and to convince him, I showed him a copy of our Prayer-book, in Hebrew. After a

* Wyld.

few moments' reading in it, he jumped up quite frantic, and said, 'This is not only in the holy language, but it is all Psalm, and language of the holy prophets!'"

Another missionary, in the same year, thus wrote: "I could have distributed many copies of the New Testament, and also of the Liturgy, for all the Jews who have seen the last were highly delighted with it, and not a little astonished to see that our services so nearly resembled their own." We might, did space permit it, give very many illustrations of the value of this work; indeed it is the opinion of many whose judgment is not to be lightly regarded, that the fact of our Church possessing such a Liturgy as she does, renders her peculiarly fitted to undertake the blessed cause of bearing the Gospel to the Jew, and should be regarded by her members as pointing, on the part of Providence, to a work which, if faithful to her high trust, she cannot ignore.

CHAPTER VIII.

Subject resumed—Facilities for baptism in England—Effects on the Home Mission—An interesting case—Influence of the schools twofold—Illustration—General results—Indirect missionary work—Instances—Bishop Alexander.

IN the last two chapters, we have been engaged with the review of a portion of the Society's work which we have deemed it most convenient to consider under the head of the operations of the Home Mission. This has in some measure interrupted the thread of our narrative, and we must therefore ask our readers to carry their thoughts back to the point at which we left the history in Chapter V. There we gave a brief outline of the plans originated, and put into execution during the first three or four years of the Society's existence, *viz.*, the lectures in Bury Street, in Spitalfields, and in Ely Place; the publication of controversial tracts and treatises; the establishment of schools, &c.—instrumentalities which have continued ever since, under one form or another, to be the means employed by the Society—varied however and modified from time to time, so as to adapt them to the exigencies of the case, as they happened to arise.

Before proceeding, however, to enter upon details, there is one remark of a general character bearing upon the results of the work in this country, which we think it important to make. It is this:—that the work is carried on in free Protestant England, where the Jew who becomes convinced of the truth of Christianity, has the option of going where he will, and to whom he will, to obtain the ordinance of baptism. This has had several very important effects; it has in some few instances given facility for imposition, and the Society has incurred the discredit of hypocritical professors, whose baptism they neither had, nor would have sanctioned. It has had also the effect of diminishing the apparent results of the labours of our missionaries; for, in order to evade some of that odium which, in the earlier times more especially, was wont to be the lot of those publicly and openly baptized, many a Jew of Nicodemus' spirit, who has been so pressed in conscience that he could not remain in Judaism, has sought for baptism in some place where, being unknown, the event would in all human probability attract comparatively little attention. We may, however, safely assert that these conversions would never have occurred, if the attention had not been in the first instance called to Christianity by the instrumentality of the Society. We believe that these remarks are becoming every day more applicable to English Jews, especially of the better sort. That it was applicable at an early period is evident from the Report read in 1813, in which allusion to the circumstance is thus made:—

“It is not true that none of the richer Jews have embraced the Christian faith during the period of the Society's exertions: some persons of opulence and distinction have been united to the Christian Church, though not under the immediate sanction of the Society. In a country where the Christian religion is universally received, any Jew who intends to profess Christianity may apply for baptism to the clergyman of the parish, or other minister; and therefore it is not surprising, that persons of superior stations amongst the Jews should prefer private baptism. Whether the Society, by its publications and exertions, has been instrumental, in a greater or less degree, to such conversions, it is not for your Committee to determine; and how

far it is or is not the duty of such persons, to receive the sacred ordinance of baptism in a public manner, with a view to countenance and encourage their poorer brethren, is a question which, perhaps, they would do well seriously to consider. As to the characters of those who have been baptized, your Committee are happy to be able to state, that of the forty-three persons to whom that ordinance has been administered under their sanction, there are only three from whom they would now wish to have withheld it. Of those three unhappy persons, one was baptized by the rector of the parish, on the Anniversary, at his own earnest request, *without any previous recommendation of the Committee.*"

But to resume our subject. The Home work, in its various branches, continued to go on prosperously. The difficulties, however, of affording temporal relief to those individuals who in consequence of forsaking Judaism had been deprived of the very means of subsistence, continued to press very sorely upon the Society, and various plans were from time to time originated, only after a trial to be abandoned as impracticable. There were not wanting, however, some bright instances of encouragement. Thus, in the Appendix No. 3, to the Report of 1818, we have an account of a Jewish youth aged 19, who had been for four years employed in the printing office, who gave the clearest evidences of a simple living faith. His words, the day before his death, we may record as proof. "I know," he said, "I am dying; but I fear not to die, for I am one of the sheep of Jesus, whom He will not suffer to perish. I shall soon see Him, and be with Him for ever." We cannot forbear adding a copy of a paper found amongst the things which he left behind him, written twelve months previously. It is as follows:—

"I, Henry Abrahams, who was once a Jew-boy, but now by the blessing of God am come to know the grace of the Lord Jesus Christ, ought not to forget to pray earnestly to Him for grace, for He has even said, 'Suffer little children to come unto me, and forbid them not, for of such is the kingdom of God.'—I know I am a sinner—but by praying to Him He may give me grace to find His holy ways, and bring me from darkness into His most marvellous light. Therefore

it is my duty to pray to Him always, when I go to bed and when I rise up, for in my repose the Lord may take me out of this world, and then a poor helpless sinner as *I should have been*, I might have been cast into the lake that is never quenched, and there remain for ever. O that the Lord would put it into my heart not to forget to pray to Him in my young days. While I am young I may by bad company be led to the vanities of this wicked world, and there remain so till I die.—Do Thou, Lord, keep me from those worldly actions, and by seeking *Thee*, I shall never seek *them*.”

The Schools present a more uniform progress. In 1822, when both the girls and the boys were for the first time in occupation of the present buildings in Palestine Place, the numbers had reached thirty-eight boys and forty-four girls. Nor had the work in this department been wanting in very material encouragement. The results of the schools may be looked upon as twofold: direct, in the effect of Christian instruction on the children themselves; and indirect, in its influence on their parents. An illustration of the latter is given in the Report for 1821. It is there copied from the “*Jewish Expositor*,” and is as follows:—

“A Jewess, the widowed mother of some children in the Schools of the Society, who has been in the habit of attending on the Sabbath at the Episcopal Jews’ Chapel, was not long since afflicted with a severe illness. She was visited by the Chaplain and the Rev. Mr. S——; and, being apparently near her end, she solemnly professed her faith in Jesus Christ as the Son of God and the only Saviour of sinners, and earnestly requested to be baptized. After several visits and much serious examination, there appeared to be no reason to doubt her sincerity, and the ordinance of baptism was accordingly administered to her in the presence of her children. She afterwards took an affectionate leave of them, and gave them much good advice, which shewed that she felt a deep interest in their spiritual welfare. It has pleased God, however, contrary to the expectation of her friends, to restore her to comparative health again, and she is now a communicant at the Lord’s table at the Episcopal Chapel.”

The progress of the work was necessarily slow, although there

was not wanting much cause for thankfulness. A spirit of candid inquiry was at work among the British Jews, so that they were willing to enter the lists of controversy ; their feelings towards Christians were being gradually changed, their prejudices softened, their dislike removed ; so that they no longer held aloof, but sometimes, even in considerable numbers, attended the meetings and sermons of the Society. They were at length beginning to be convinced that Christians spoke the real truth, when, in seeking their conversion, they practically addressed them in the language of him who was once Gamaliel's, afterwards Jesus' disciple,—“We seek not yours but you.” Can we wonder that they were at first incredulous, when they had to put the experience of eighteen hundred years against professions yet untested ?

In the year 1825, this state of the Jewish mind is alluded to in the following passage :—

“It is encouraging to reflect that there are some symptoms of a growing attention to religion, and of a less hostile feeling towards your Society among the Jews of this country. Your Committee have observed them with sincere gratitude and delight ; and though it is their earnest desire not to overstate their prospects, yet they may fairly say that there is among many of the Jews a growing persuasion that, in professing to promote Christianity amongst them, the Society has avowed *its real and only object* ; and that the number, though still small, is gradually and steadily increasing, of those who are willing to listen, and even desirous to enter into temperate and amicable discussion—who while they remain firmly attached to their own side of the question, manifest an increasing sense of the weight and importance of the question, and admit that it is to be discussed by fair argument, and decided only by the Word of God.”

Let no one for a moment look upon this effect, even if there were no other, as of little importance. It must not be forgotten that in a land like Protestant England—prejudice being thus removed—every faithful minister of Christ, in the ordinary course of his calling, becomes in some degree a missionary, and every devout and spiritual follower of Jesus, in the holy consistency of his character and conduct, bears a

silent but most effective testimony to the truth,—a testimony which the Jew, in many a known instance, has found it impossible to gainsay.

This sort of *indirect* missionary work, for which the way was opened by the *direct* efforts of the Society, is alluded to by a correspondent of the "Jewish Expositor" for September, 1825. Having referred to the desirableness of Israel's friends holding intercourse with Jews, he goes on to give the particulars of a conversation which took place on the occasion of a call made on a Jewish family in a town where he was visiting. The interview was *by appointment*, and the head of the family "had consented," he says, "to converse with us to any extent upon such subjects as we should think proper to adduce from the Old Testament." And another correspondent, writing two months later, and alluding to the above-named communication, says, "From time to time Jews call on me, partly from curiosity and partly from declared respect for a friend of their nation;" and he adds, "not unfrequently they are rendered communicative by my *earnestness for their eternal welfare*." Would that more shared in the sentiments and earnestness of the writer just quoted. How much would be effected if each godly minister, in his own particular sphere, were to make it a point of duty not to overlook the Jew, who resides perhaps not a stone's-throw from his dwelling or his church. There are very many instances where a regular missionary could gain no access, and where, notwithstanding, the regular parish minister would be received with respect, and listened to without interruption.*

It pleased God, however, in this year 1825, to give to the cause a most signal success, and one most influential both on Jews and Christians, exciting a greater spirit of inquiry among the former, and raising the hopes and expectations of the latter. We allude to the baptism of that devoted servant of Christ, who was afterwards first Bishop of Jerusalem—Michael Solomon Alexander, at that time reader of the synagogue at Plymouth,—which took place on June 22, 1825, at St.

* We heard not long ago of a Jew who made no favourable comment on the fact, that *three ministers of the Gospel* lived near him—were constantly passing his door—often frequented his shop—and entered not unfrequently into conversation, but *never on the subject of his immortal soul*.

Andrew's Church in that town. We cannot close this chapter better than by transferring to our pages a brief sketch of his history, given in a sermon preached by the Rev. J. B. Cartwright on the melancholy occasion of his death.

"The late revered prelate, Michael Solomon Alexander, was born in the year 1799, in a small town of Prussian Poland, and was brought up from his infancy in the strictest principles of Talmudical Judaism. He arrived in this country at the age of twenty-one, ignorant of our language, our Scriptures, and our religion. Of Christianity he had no other idea than that which he had derived from the slanderous traditions of the Talmud, occasionally illustrated by a passing view of a Romish procession in honour of some saint in his native town; and he regarded it accordingly as idolatry, to be abhorred by every faithful Israelite. As to the Christian Scriptures of the New Testament, he was not even aware of their existence. He was soon settled as private tutor to the children of a respectable Israelite in a country town. It was in this situation that Christianity was first presented to his mind, and that his prejudices were first shaken in a very remarkable manner. Walking with his friend, his attention was attracted by a large handbill, notifying the Annual Meeting of the local Association in aid of the Society for Promoting Christianity amongst the Jews. His curiosity was excited, and, in answer to his eager inquiries, he was informed that the Society hoped to convert the Jews by means of the New Testament. He had now to learn what the New Testament was, and was told that it was an absurd book, which he would do well to read, and which indeed every Jew ought to read, with a view to the confirmation of his own mind in his own religion, and in opposition to Christianity.

"He *did* read the New Testament, and the very first perusal of its sacred pages awakened an inquiry and an interest, which four years of severe mental conflict brought to a happy determination. With a mind dissatisfied and ill at ease, struggling with conviction on the one hand, and the prospect of worldly disgrace and ruin on the other, after one or two changes he settled at Plymouth as reader in the Jewish synagogue. He subsequently married; and now, as he

thought, stedfastly resolved to abandon every thought of Christ and His religion. Through God's mercy, he was not long able to persevere in this resolution. There were Christian hearts that yearned over him. Christian love, tempered by Christian forbearance and discretion, stole an unsuspected march upon his honest and earnestly inquiring mind. Yet the struggle within was almost heart-rending. He was afraid, I have heard him say in reference to that period, to come near the church, and yet on Sunday evenings would steal silently under its walls, and, almost riveted to the spot, listen to the pealing organ as it accompanied the songs of Christian praise. At length, after having for some time communicated his difficulties to a Jewish friend, it became necessary to make a formal announcement of his views to the congregation in which he ministered.

"Still pressed by the entreaties of dearest friends, harassed by temptations, and appalled by the dark prospect apparently before him, he trembled on the verge of the step he was about to take; and again, for a very short interval, hesitated whether he should proceed. But the Lord had mercy upon him, strengthened his faith, and enabled him to decide fully and finally for Christ."

CHAPTER IX.

Appointment of a Home Missionary—The Work assumes a more aggressive character—Mr. Alexander's Lectures—The Operative Institution—The Aldermanbury Conferences.

WE closed our last chapter with the account of the conversion and baptism of Mr. (afterwards Bishop) Alexander. That event occurred in 1825. The work went on steadily, without, however, any event of moment specially to mark its progress, until the year 1828,

when a different character was impressed upon the work in England, by the appointment of a Home Missionary. Hitherto Judaism in England had been assailed indirectly—though not ineffectually. The School, the Chapel, the Tract, every public meeting, nay, the very existence of a society with such an object as ours,—were all telling missionary agencies. In reference to one of these—the Chapel in Palestine Place—the Committee thus wrote:—

“A small company of Jewish converts to the Christian faith meet every Sabbath-day within its hallowed walls; and many others, not yet brought to the knowledge of the truth as it is in Jesus, are led by the providence of God to direct their steps to this house of prayer, especially at the Monthly Lectures. On particular occasions, as, for instance, at the baptism of a converted Jewess which recently took place there, considerable numbers of Jews have attended as in former years. In connexion with the increase of direct Missionary effort among the Jews in London, your Episcopal Chapel has become an object of great interest, and presents to the inquiring Jew a Christian ministry, specially appointed to meet his case, and a Christian congregation, composed of Jews and Gentiles, ready to receive him ‘*as a brother beloved, both in the flesh and in the Lord.*’”

To show that the very anniversaries of Auxiliary Societies proved missionary in their character, we need but refer to the history of Alexander's conversion, taking its rise as it did from the sight of a placard announcing a Jewish meeting. But it will not be uninteresting to add the recorded experience of the Committee given in their Report for 1829, where they tell us that from several Auxiliary Societies,

“They have received accounts of the conversion and baptism of individuals of the Jewish nation, as it were one of the city and two of a family. Within a few months they have received particular accounts of six Jewish individuals thus received as members of the Christian Church.”

Now, however, a new impetus was to be given. Hitherto the contest had been, as it were, at long range; now they were to come to close

quarters ; hitherto the Gospel had been *offered*, now its blessed offers were to be *pressed* even upon the unwilling and reluctant.

The Rev. J. C. Reichardt, after four years' missionary experience among Continental Jews, was selected for the Home work. The result of an experimental period, during which he visited the Jews in various large towns, and also in the Metropolis, was a determination on the part of the Committee, to occupy a sphere of labour to which Providence seemed very clearly and decidedly to point. Speaking of the first few months of his labours, they say :—

“ Regular times and places of meeting have been appointed, at which a satisfactory number of Jews have attended ; an interchange of kindly feeling has been promoted ; a spirit of deep interest has been excited ; many persons have come to inquire concerning the way of God more perfectly ; several have been led to request, and to receive, a more regular course of Christian instruction ; and on the whole, whilst there is much in the daily experience of the Christian labourer which painfully exhibits the natural depravity of the heart of man, proves the opposing influence of Satan, and exposes the weakness of mere human plans and efforts, there is likewise much to encourage a faithful and humble perseverance, and to lead both your Missionary and your Committee to the conviction, that their labours shall not be in vain in the Lord.”

In 1830, Mr. Reichardt was joined in the Home Missionary work by Mr. Alexander, who had, in the year 1827, received ordination in the Church of England. His former position, the notoriety that had attended his conversion, and now his return, after a few years absence, as a *minister of Christ*, naturally excited the curiosity, and awakened the attention of his brethren after the flesh. The regular Lectures to the Jews in Palestine Place Chapel, afforded him an excellent opportunity for addressing them. These lectures they attended in great numbers, and at conferences, which were held with them after the evening service, as many as fifty have sometimes been present, of whom it might be said, as it was said of those who heard Paul in his house at Rome, that some believed the things which were spoken, and some believed not. The year following was marked by the com-

mencement of an Institution, now well known to the friends of Israel, namely, the Operative Jewish Converts' Institution.

We have before had occasion more than once to refer to the difficulties that beset the path of the convert from Judaism. Efforts had been made from time to time to meet the case, 'but without success. Now, however, an Institution was to be commenced, which, we need not say, has proved eminently successful. With the full approbation of the Committee, Mr. Reichardt undertook the management and superintendence of the establishment, which owed its existence mainly to himself.

The intention of it was, as it is still, to offer an asylum to the neophyte, where he might be instructed in some useful trade, so as to enable him to gain an honest livelihood ; and, at the same time, so to place him under Christian influence and instruction, as well as judicious surveillance, that his character might be formed, and established, and also satisfactorily tested. The influence exercised by Christian Israelites, who have enjoyed the benefits of this Institution—men of known respectability of character, earning their bread in honest though humble callings, has been by no means ineffectual, both in doing away with the prejudices of Gentiles, and in winning the esteem of Jews. Over this Institution Mr. Reichardt continued to preside for twenty years ; and we have ourselves heard those who have enjoyed the benefits of his care, and are now holding most respectable positions in society, bearing a willing testimony to his faithfulness and zeal, as well as to the value of his instructions and superintendence.

The year 1832 was marked by a special effort, for which a variety of circumstances afforded an excellent opportunity. We allude to the Conferences which were held with the Jews on Saturday Evenings, at No. 16, Aldermanbury.

Time and circumstances were peculiarly fitting for these. The Jews had been long enough acquainted with the Society and its work to have their curiosity thoroughly aroused, but not long enough to have it blunted. The attempt to bring them to the truth by argument and appeal to Scripture was a new and strange thing,

and consequently we find that they resorted to these conferences in considerable numbers; on two occasions from eighty to one hundred Jews were present. The average attendance was from forty to fifty.

"The Christian Friends having in a private room engaged in prayer, the Conferences," we quote from the twenty-fifth Report, "were usually commenced by reading the 80th Psalm in Hebrew and English, and the Lord's Prayer in English. The Chairman then called upon the persons appointed to open the subject for the evening; after which the Jews and Christians spoke alternately. The whole was concluded with prayer." We have ourselves heard one of those who were engaged in these controversies speak of the life and earnestness, as well as tact and temper, with which they were conducted, and of the manifest impression which they made.

The subjects discussed were the character of the Messiah as Saviour of the world, His Atonement, genealogy, offices, Deity, sufferings, resurrection and ascension, and the authenticity and genuineness of the New Testament Scriptures.

As to the effect, the Committee tell us in the above-named Report, that they feel thankful for the results, inasmuch as

"Several Jews who still oppose the claims of the Lord Jesus Christ, have acknowledged, that they have been led by these conferences to a more careful and diligent study of the Word of God, and some to think more seriously about religion than ever they had done before. The New Testament had evidently been carefully studied by those who spoke on the Jewish side; and though read for the mere purpose of controversy, your Committee must still rejoice. In religion any state is preferable to a lethargic indifference; and zeal for God is ever deserving of respect, even though it be not according to knowledge. One possible good of such conferences is—the promotion of mutual goodwill and respect, on the part of both Jews and Christians: and to those who attended throughout, it was evident, from the improvement in the spirit of the meetings, that this end was attained in no small degree."

When the conferences which had been commenced in November

were discontinued, because the lengthening of the days prolonged the hours of the Jewish Sabbath, so as to render it inconvenient for Jews to attend, one individual of the Jewish nation proposed that they should be held on *some other evening of the week*. These conferences were renewed in the following Autumn, and the attendance was more numerous until February, when the Jews attempted to take the aggressive, by withdrawing from the Aldermanbury Conference in February, 1834, and opening, first in Cateaton Street, and subsequently in Liverpool Street, a room, to which they invited Christians of all denominations to come, that they might discuss the subject of Christianity. From this time till what we may call the close of the Session in March, the Aldermanbury Conferences languished, but resumed in some measure their former character in the subsequent Autumn. After March, 1836, they were discontinued, interruption and clamour having, on the Jewish side, taken the place of argument. They were, however, ably followed up and supplemented by the issue of Dr. M'Caul's well-known work, "The Old Paths."

These conferences were of signal service in their day. From the very nature of things, it must be evident to any reflecting mind, that such means are only suited to peculiar periods, which can be but of occasional recurrence; that they could only be expected to continue profitably for a limited time; and that they never could form a permanent element in regular missionary machinery.

They appear to the writer to stand in the same relation to Jewish missionary work as the Theses and Disputations of Luther and his contemporaries did to the work of the Great Reformation.

The action of the stimulus may be necessary and advantageous to quicken the pulses and arouse the energies of the body languid with disease, but continue its use too long, and it fails not to produce disease and distemper of its own.

We shall close our account of the Conferences with an extract from a letter addressed to the Committee, at their express desire, by C. H. Corbett, Esq., who had on many occasions most kindly presided.

"Upon the whole, the result of these meetings cannot be looked on but as highly satisfactory. Notwithstanding the degree of prejudice which cleaves to our Jewish brethren, and that, in reading the Scriptures, the veil is still on their hearts, it would yet be unfair to deny that they have diligently perused the New Testament, though at present, perhaps, only to find objections: and that, in addition to great acuteness and research, displayed by them throughout the above discussions; they manifested often much candour, a zeal for God though not according to knowledge, and great kindness and cordiality towards their Christian friends."*

CHAPTER X.

The Mission House in New Street—Death of a Convert—The Hebrew Service—Efforts in the Provinces—The Schools—Growing importance of the Home Mission—Labours of Mrs. Hiscock—The Wanderers' Home—Conclusion.

It had often been suggested by the Home Missionaries that intercourse with Jews would be much facilitated if there could be set apart some room as a sort of rendezvous, whither Jews might resort freely, and where they might meet and converse with the missionaries. We learn, in the Report for 1831, that from his entrance on the Home work, Mr. Alexander had been "anxious to pursue the same plan

* One who was engaged in the whole of these controversies, thus sums up the matter:—During the three winters of our conferences, we acted on the defensive, answering the various objections made by the Jews to the New Testament and the Messiahship of Christ. During the third winter, the Jews wished to have it all their own way, and not succeeding, they partly withdrew; but the fourth winter, we announced that we intended to take the aggressive, and expose the principles of Talmudical Judaism as contrary to the Old Testament. They were alarmed, and anxious to get rid of the conferences altogether, by making noises and preventing discussion, under a pretence that stringent regulations should be made, which were impracticable and expensive,—such as that we should be at the expense of publishing all the speeches, &c. We then closed, and what we intended to do at the discussions, was then done, at our request, by Dr. M'Caul, in the "Old Paths."

which had been adopted at many of the missionary stations on the Continent, viz. : to have a room in the house in which the missionary and his family resided, exclusively appropriated to the Jews, and into which they could have access at pleasure, where they could converse among themselves, and where one or more of the missionary brethren might be generally at hand, following the example of the Apostle Paul at Rome, to whose lodging many of his Jewish brethren resorted, by express appointment, and who afterwards 'dwelt two whole years in his own hired house, and received all that came in unto him; preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ.' This plan, in connexion with more aggressive labours in the way of the distribution of the Scriptures, visitation from house to house, and frequent missionary journeys, had proved a very efficient means of gaining the attention of the Jews in Poland and other countries, and Mr. Alexander earnestly wished to make a trial in London."

His scheme, however, would have involved an outlay which the then state of the funds would not justify. The principle involved in his plan was adopted six years afterwards, when a Mission House was opened in the city, close to the Jewish quarter, serving the purposes of a depository, and at the same time furnishing a place of easy access for the Jews, where they might readily come in contact with the Home Missionaries. A house for the purpose was hired in New Street, close to a very dense Jewish population, and a converted Israelite of approved character appointed to the joint offices of tract-distributor and depository, who was to give constant daily attendance, so as to be on the spot, and ready to converse or read the Scriptures with such Jews as might call, with the assistance and under the direction of the Home Missionaries.

Much good was anticipated by the Committee from this step. It was especially thought that the convenience of the situation, *in the very heart of the Jewish population*, would be the means of bringing many of the House of Israel into contact with their agents—nor were their anticipations disappointed: great numbers of tracts were distributed; of the "Old Paths," alone, ten thousand copies of single numbers

were, in the first year, disposed of. This distribution of tracts, and the very display of them in the windows, proved a source of attraction, and, as it were, a standing invitation, and scarcely a day passed unmarked by the call of some Israelites.

"The result of all this," says the twenty-ninth Report, "has been, that to many the Gospel has been preached, who had never heard it before; that the prejudices of some have been removed or checked, as in others their infidel notions; that baptized Jews who had for some time been lost, again came forth and were comforted and strengthened; and that some Israelites were led to feel convinced of the truth of Christianity, and to apply for instruction and baptism."

Through this instrumentality, combined with the sheltering protection and fostering care of the Operative Jewish Converts' Institution, it was given to the Home Missionaries to rejoice over one repenting Jewish sinner at least, who was led to confess openly his faith in Christ by baptism, and who, through that blessed Gospel which brings "life and immortality to light," was enabled to die rejoicing. The case to which we refer, that of E. D——, who died in the early part of 1837, illustrates the truth of the Scripture maxim, "Cast thy bread upon the waters, and thou shalt find it after many days," and also illustrates the folly of attempting to estimate the efficiency of particular missions by the number of their local converts, and makes it apparent that in the case of missions to the Jewish people, with their peculiar wandering habits, and with their close intercourse with each other, we must look upon all our missionary stations as forming not isolated points of operation, but one connected whole.

The good seed was first sown in that young man's heart by the Society's missionaries in Hamburg; it lay dormant until it pleased God in His providence to quicken it into growth, and to cause it to spring up and bear fruit unto eternal life, under the auspices of the Home Missionaries in London.

Of that convert one remarkable circumstance we cannot forbear to mention. One of his brethren after the flesh and fellow inmate had watched beside his dying bed with unwearying and patient tenderness. He was to have been baptized at the same time with D——, but had

postponed the step of publicly confessing Christ. After, however, following his late companion to the grave, he resolved to delay no longer, but earnestly requested to be baptized, and accordingly his baptism took place on the following Sunday evening.

The prayers which, under solemnized feelings, were then offered by himself and others have been fully answered, and he has since then continued steadfast in the faith—a faithful servant and soldier of Jesus Christ.

But to return to the Home Mission work. We must not omit to notice the establishment and regular continuance of the Hebrew service at the Society's Chapel in Palestine Place. "That service," says the Report for 1841, "has been continued every Sunday afternoon at three o'clock, under circumstances of great encouragement. This service is attended by the Hebrew children, by all the Jewish converts in connexion with the Chapel, and by many others who come from a distance to unite in worshipping the Redeemer of Israel, in the language and words of their forefathers. It has excited the attention of the Jews, not only in our own but in other countries, has been noticed in their foreign periodical publications, is visited by devout and learned Israelites from distant parts of the world, who find there a common and venerated language, not unfrequently attracts large parties of English Jews, on whom the immediate effect is, that they have 'great reasonings among themselves,' and are brought into earnest communication with their believing brethren."

Missionary operations were also being carried on in Liverpool; but perhaps the most effective work amongst the Jews in the English provincial towns was that accomplished by Mr. Alexander, in the course of his visits paid to various country auxiliaries, in the years 1840-41. On those occasions he lost no opportunity of addressing Jews, both publicly from the pulpit, in sermons duly announced, and also, like Paul of old, "privately from house to house." "Not only," says the Report for 1841, "have many of them in the larger towns, where they reside in considerable numbers, come from time to time to the churches and meetings, to hear one of their nation plead their cause in a manner which could not fail to produce a salutary effect

upon their minds, in lessening their hatred against converts, and softening their prejudices against Christianity; not only has Mr. Alexander occasionally addressed the Jews from the pulpit in some of the larger towns, to which they have been specially invited by hand-bills, but he has also made it a point invariably, when time and circumstances permitted, to visit the Jews in their houses, as far as practicable, and to receive visits from them. His journeys for the Society have thus afforded him peculiar opportunities for direct missionary intercourse with his brethren, which he would otherwise not have had."

The Schools, during the period we have been reviewing, had been silently but efficiently doing their work. In 1840-41, they numbered fifty boys and thirty girls; altogether, at that time, four hundred children had, from their commencement, received in them the inestimable blessing of a Christian education;* it is remarkable that the individual whose name heads the lists in the Society's register, had been then for several years a clergyman of the Church of England.

This department of the Society's machinery we need not again allude to. Experience had completely verified the views of the early friends of the Jewish cause as to its utility; and the difficulties arising from inexperience on the one hand, and prejudice on the other, had even then been in a very great degree removed. There is, in fact, no branch of the Society's work more satisfactory, none more capable of being rendered in a very high degree conducive to the great purposes for which the Society was established.

In the meantime, the Home Mission was daily assuming a position of more importance, both from the state of the Jews in this country, amongst whom was beginning to spring up a spirit of inquiry of a promising character, and which is still going on at the present time, as a glance at many of the publications that issue from the Jewish press will at once demonstrate. Speaking of this, and comparing it with the movement that had long been going on in Germany, the Report for 1842 thus speaks:—

* The total number admitted into the schools up to December, 1859, amounted to 736.

“A better spirit has, however, marked the inquiry which the ‘British Jews’ have been led to make. They distinctly acknowledge the authority of the Bible, they earnestly endeavour to separate between the precious and the vile in those things which as Jews they have been taught to believe and to practise.”

We cannot forbear also giving here at some length an extract from the Report that was issued two years subsequently, which runs thus:—

“It is a remarkable fact, that the numerous congregations of German and Polish Jews in this country should have been left without a spiritual head for more than a year and a-half. Rabbi Solomon Hirschel, their late Chief Rabbi, died October 31, 1842, and no successor has as yet been appointed.

“Much difference of opinion prevails among the Rabbinical Jews, concerning the principles which they think it necessary to maintain in their public services, as it regards the acknowledgment of the authority of the Talmud, and the numerous commentators on that vast compendium of Jewish theology and law.

“A considerable number of the Jews residing in London had formed a separate synagogue before the decease of the late Chief Rabbi, and adopted a prayer-book and form of service, from which everything that rests merely on the authority of the oral law has been carefully excluded. It appears, that among those who are not prepared to go to the same length in the plan of reform, there is still a very considerable difference of opinion. A memorial, which had been presented to the wardens, committees, and vestries of the leading synagogues in London, and was signed by a considerable number of influential members of the Jewish nation, gave rise during last summer to much discussion in the vestry of the great synagogue. There are many who do not join their brethren in establishing a new synagogue on decided and distinctly acknowledged anti-Talmudical principles, but who, nevertheless, are ‘deeply impressed with the necessity of improvements being made in the mode of public worship.’”

These memorialists were met indeed by others who would hear of no change whatever; still the fact of such discussions was most signi-

ficant. It augured well, proving this at least, that the Jews were no longer willing to take everything for granted, on the authority of oral tradition as heretofore; nor is there ground for reasonable doubt that this state of things was greatly owing to the Society's exertions.

Of course, it was of the greatest consequence that under such circumstances, the work of preaching the Gospel, and proclaiming Him who is the "Light of the world," should be vigorously and earnestly prosecuted. But there was another circumstance which rendered the Home Mission peculiarly important, namely, the large influx of foreign Jews, many of whom came over to England for the express purpose of investigating the truth of the Gospel. In consequence of this feature in the work, a German lecture, on Friday evenings, was commenced in the Chapel, in 1843. It was a hopeful and encouraging sign, that the applications for Christian instruction and baptism, were much more numerous than formerly; and this was not merely for a brief period, but the Reports for several years continue to speak with thankfulness of the numbers of Jews who came to the missionaries for instruction.

In addition to other efforts, an attempt was made to reach the Jewesses, a class than which perhaps none stood more in need of the ameliorating influences of the Gospel of Christ, and for several years Mrs. Hiscock laboured amongst them not without result. In connection with this branch of missionary labour, it would be unjust to omit the name of one who for many years laboured for their benefit, independently of any Society. We allude to Miss Hooper, of whom a writer in the "Jewish Intelligence" for February, 1858, says, "Eternity alone can disclose the amount of good that was accomplished for the souls as well as the bodies of her Jewish neighbours."

Henceforth the history of the Home Mission presents comparatively little variety. Its work has gone on steadily. We must not, however, omit to mention a little Institution by which its usefulness has been increased. We allude to the "Wanderers' Home," established by Dr. Ewald, in 1853, which has acted as a temporary shelter to

many an inquiring Jew, and has given him an opportunity to examine more fully into the claims of Christianity.*

The Operative Jewish Converts' Institution has also maintained its usefulness and its efficiency. The following passage, which we quote from the Report of that Institution for 1859, sets in a clear light the value of such an Auxiliary to direct missionary work:—

“ Your Institution has met with co-operation on the part of the missionaries of the London Society for promoting Christianity amongst the Jews, who have thankfully availed themselves of the opportunity presented to them of relieving their minds from anxiety, and their immediate labours from hindrance, by committing, to a considerable extent, the fruits of their missionary exertions to the care and protection of your Institution; and have thus recommended not less than *three hundred and sixty* young converts, out of a total of *four hundred and fourteen*.”

The thoughts, feelings, and opinions of the Jews of England, have become singularly altered, and well may Dr. Ewald say in his Report of the Home Mission for 1858:—

“ Certainly, mighty changes have taken place amongst those Jews to whom the missionary has not been debarred an access. If you go into their houses, you find on their table the Bible, the Old and New Testament, just as you see it on the tables of Christians, and I have seen the authorized version of the Bible not only in private houses, but in the synagogue. When you converse with intelligent Jews, you soon observe that they have read the New Testament, and other Christian books, and that they know what the fundamental doctrines of Christianity are, namely: the fall of man; the redemption of mankind through the Lord Jesus Christ; the atonement; the divinity of Christ; the doctrine of the Trinity, &c.; and know also that every true Christian believes these doctrines. Then, much of the animosity

* Inquirers were before lodged in various Christian families, at the expense of the Abrahamic Society, during the time they were under instruction, until prepared to be admitted into the Operative Jewish Converts' Institution. This was much less expensive; but the plan of a regular home has very many advantages.

towards converts has been gradually removed, by the number of Jews who have embraced Christianity. You cannot meet with many Jewish families who do not count among their relatives some converts. I have myself heard Jews defending their friends, not for having embraced Christianity, but from the alleged imputation of having embraced it through impure motives. The more Christianity gains ground in the Jewish community, the more will friendly feelings arise towards those of their number who conscientiously look upon the Lord Jesus as the Christ. Amongst fifty thousand Jews in England, we reckon three thousand converts.* In London alone there are eleven ministers of the Lord Jesus Christ who are converted Jews, preaching the Word of Life to perishing sinners, whose ministry the Lord owns by granting them many souls for their hire. These thousands of converts are as a salt in the earth, and through their instrumentality a work is carried on silently and quietly in this country. They have all acquaintances and friends, to whom they speak occasionally of the Lord Jesus; and thus pure religion is spread among the Jews. Through them, also, I am frequently introduced to Jewish families; and they help forward the work with their substance as opportunity offers."

On the whole, in reviewing the history of the Home Mission, we cannot but feel that it has done a great work, far beyond what the early friends of Israel ever anticipated, and that it holds a prominent and most important place in the missionary scheme. We cannot better close our account of it than in the words, in which the Report of 1838 describes its position and relations, and which are, with trifling alterations, as applicable now as they were then.

"Although the number of Jews is small compared to that in other countries, not being estimated to amount to 30,000, of whom about two-thirds reside in London, yet it must be remembered that the transactions of this country in general, and of this metropolis in particular, attract the observation of the world at large; and the efforts

* In the Register of the Society's Chapel alone are recorded, up to December, 1859, the baptisms of 829 Israelites, of whom 367 were adults.

made in behalf of the Jews, the works published, the discussions held, and the interest excited here, are also well known and made the topic of conversation amongst the Jews throughout Europe. The number of foreign Jews, likewise, who annually visit London, is very considerable, and they carry back the account of our transactions to their respective countries. It is also in London only that, under the immediate direction of your Committee, and with the valuable assistance which they are able to command, revised editions and translations of the Scriptures can be satisfactorily carried through the press, that tracts and larger publications can be prepared, and that preparation can be made on an extended scale for carrying on the missionary work with efficiency in any part of the world.

“The present arrangement of your Home Mission was the unpremeditated result of a chain of providential circumstances, and your Committee consider that it has produced a most important influence on the future general prospects of your work amongst the Jews; and that it has also tended greatly to recommend the labours of your Society to more general and permanent support amongst Christians. When your Committee consider that, within the last four or five years, two valuable editions of the Hebrew Scriptures have been carefully revised; that an amended translation of the New Testament into Hebrew has been prepared; that the Scriptural Liturgy of our Church has been translated and published in the Hebrew language; that an edition of the Syriac New Testament has been printed; that such a work as the “Old Paths” has been written, not to mention others, which lay open the real and unscriptural character of modern Judaism, and meet the Jewish disputant on his own ground; when your Committee recollect that the great want of many of these works was, in former years, deeply felt and frequently deplored, and that the efficiency of missionary labour has more or less been impaired by the want of them—they cannot but feel thankful to God for the means by which such pressing demands have been supplied, and go on in the confidence that the labours of the Home Mission will still continue, not only to bear testimony to the Jews in England, but also to exert a beneficial influence on the operations of every other mission.”

CHAPTER XI.

Gradual extension of the Society's plans—Dr. Naudi's letter—Mr. Nitschke's communication—Restoration of peace—Rev. Lewis Way's journey—Decision arrived at by the Committee—Concluding remarks.

IN the last chapter, we concluded our brief sketch of the operations of the Home Mission. We now proceed to the consideration of the other great branch of the Society's labours—viz., its Foreign Missions. It will be necessary, however, in the first instance, to give a short outline of the preliminary steps that were taken before that field of labour was occupied, and in doing so, we would remark that there is nothing more worthy of notice in the history of the Society, than the way in which the views and objects of those engaged in guiding and conducting its operations have been gradually enlarged; and how, by a chain of providential circumstances—some of them exceedingly minute—they have been led on, from one point to another, until the work has at length assumed the dimensions of the present day, in which missions have been established in the east and in the west, and the Gospel of the Kingdom has been proclaimed to the great majority of those of the seed of Abraham to whom it has been possible to obtain an access.

Although, as we have in a former chapter observed, the founders of the Society contemplated little more than the temporal and spiritual amelioration of the condition of the Jews of England,—we might almost say, of London,—yet the importance of extending their efforts to those residing in foreign countries soon forced itself upon their attention. Nor need we be surprised at this; indeed, the wonder would have been, if, considering merely the numerical proportions in which the Jews are distributed over Europe, they had rested content with endeavours to promote Christianity amongst the very few who had fixed their abode upon British soil.*

* The number of Jews in the following countries may be stated in round numbers as follows :—in the Russian Empire 2,500,000 ; in Austria 1,000,000 ;

One of those circumstances, which led to the establishment of Foreign Missions, was the sending out, in the years 1810-11, some of the tracts which the Society had published, to the East and West Indies, and to Gibraltar. It pleased God that some of those tracts,—insignificant as such an instrumentality may appear in the eyes of many,—should bear fruit, and that the fruit should come to the knowledge of the Committee. A letter, dated December, 1812, was received from Dr. Cleardo Naudi, of Malta, who was at the time in England, pressing upon them the fact, that large numbers of Jews were resident in the Levant, Egypt, and Syria, that there were many circumstances that seemed to render them accessible to the missionary, and that their claims should not be overlooked. In confirmation of his assertions, he narrated the case to which we have alluded above, and which we now give in his own words :—

“ Some months ago, a Jew of the name of Murthim, from Jaffa, called on me for medical advice. I then took the opportunity of conversing with him upon religious subjects, and shewed him some of the tracts of your Society, translated into Italian by one of my friends. At first he blamed these efforts, and almost derided me for attempting by these means to induce Jews to relinquish their ancient opinions. He even said, that these things might be published and read by the English and European Jews, but not by those of Jerusalem and Syria, who are so well instructed in their creed, know their duty well, and observe their religion with integrity, as it was ordered by the Almighty Himself from the beginning. Notwithstanding this, some days afterwards, he desired me to lend him one of these Italian tracts, which I accordingly did with pleasure ; and soon after he called upon me of his own accord, (the first act of Divine grace,) and shewed a desire to resume our discourse upon religious subjects. I then took an opportunity to introduce him to Mr. Annotti, who discoursed with him both in the Arabic and Hebrew languages, and who had just translated your tracts into Italian. Mr. Murthim became very inti-

in Germany 500,000 ; in France 100,000 ; in the Turkish dominions 150,000 ; in the Principalities 80,000 ; in North Africa 300,000 ; whilst in England there are but 40,000.

mate with Mr. Annotti, who proved very useful to him ; for not long after this he became convinced of the truth of Christianity, and was consequently baptized. I gave him all the tracts of your Society I had then in my hands. He translated some into Hebrew and Arabic, which he carried away with him when he left Malta. I received a very kind letter from him after his arrival in Tripoli, earnestly requesting me to send him some of your tracts and publications, and, if possible, a New Testament, translated into the Hebrew language. He concludes his letter by observing, that he is now actively engaged in endeavouring to bestow upon others those blessings, derived through the merits of our Lord Jesus Christ, which he had himself partaken of by our instrumentality at Malta."

In the conclusion of his letter, Dr. Naudi says, "I hope and trust that your Society will endeavour to do something towards the conversion of the Jews in the countries I have spoken of; and I am very well assured that your efforts will be attended with remarkable success."

In the same year, also, the attention of the Committee was drawn to the state and condition of the Jews residing in Poland. A Mr. Nitschke, a Moravian minister of respectability in Upper Lusatia, wrote a letter upon the subject, containing some facts which had been communicated by a Mr. Niety, a merchant of Riga, in a letter dated March, 1811. The latter gentleman communicated his information with a view to its being laid before the Society, and suggested that it was "desirable that the Society should send a person to Poland, endowed with the requisite gifts of wisdom and grace, with a view to ascertain the state of things more particularly; and to inquire, if a desire after truth, and an approach to the saving faith in Jesus Christ, may be discovered among some Jews in that country." Mr. Nitschke, having intimated his willingness to undertake such a mission, was requested to do so, and complied with the request; and the Committee were able, in March, 1815, to lay the account of that journey before their friends. The result is given in the following words, in the "Jewish Repository" for March, 1815. Having mentioned that there was a great fermentation taking place among the Jews of Germany, so that, to use his own words, it appeared "as if new life had

entered into the olive-tree, supposed to be completely dead," he proceeds :—

"The Jews in Germany shake off the yoke of their traditions, under which they have been confined, in numerous instances; but it is to be regretted that most of these embrace Deism or Scepticism, or manifest a total indifference to religion. The Jews in Poland, on the contrary, who adhere closely to the traditions of their fathers, still entertain some fear of God, amidst the too general spread of immoral principles,—profess obedience to the God of their fathers, and imagine that they still serve Him as they ought. Formerly, the Author of our most holy faith could not be mentioned without producing marks of contempt and execration from them, such as spitting, &c.; but now they generally listen with attention to what is told them, and many desire an improvement of their position; though by this the majority mean temporal prosperity only, because their hearts are still carnal, and not spiritually-minded. But by what means can this spiritual, heavenly, and God-like mind be awakened and maintained among them, or their true conversion be effected? By no other means than by the Spirit of God through the Sacred Word of the Gospel, which, as an incorruptible seed, is alone able to renew human hearts, and which is the power of God unto salvation for all that believe. This must be preached and brought nigh to them; and though it is no longer confirmed by signs following, as in the primitive ages of Christianity, it will approve itself by its saving efficacy, as a faithful saying, and worthy of all acceptance; so that they will acknowledge and experience the truth, that Christ Jesus came into the world to save sinners."

He pointed out, what is of consequence to be noted, that, at that time, it was hopeless to expect anything from the German Church, as "almost none felt themselves called to engage in the work; nor, indeed," he adds, "had they, if they desired to do so, means or opportunity." It was evident, therefore, that if it was to be done at all, it must be by the English Church, to which, with its machinery already organized, the call seemed a plain one. A communication was also received through Mr. Nitschke, from Rev. Dr. Augusti, of Breslau,

in which the observation was made, that the external and internal condition of the Jews in Europe had, since the days of the French Republic, become entirely changed—a fact which has already been adverted to in the commencement of these Chapters; and in connection with the remarks of Dr. Augusti, Mr. Nitschke observes that, “at least the obstacles to the institution of active measures on behalf of the Jews seem to be removed.” From the Rev. R. Pinkerton, of the Bible Society, there were received, in 1816, like encouraging statements concerning the Polish Jews; and he also recorded his persuasion that numbers amongst them would be perfectly willing to read the New Testament in their own language.

The restoration of peace, after more than twenty years of unexampled political convulsions and warfare, had seemed an additional call to missionary effort amongst the continental Jews. The event is thus alluded to in a Report of that period: “Free access to the whole body of the Jews on the continent of Europe, is one of the first consequences of peace; and the treasure of the Gospel is imparted to us, that we may communicate it to them. This new field of exertion calls aloud to us to increase our liberality, our labours, and our prayers.” The Committee continued, with all diligence, to collect information, from every available source, concerning the condition and prospects of the Jews. A large correspondence was carried on, as well with those who have been already named, as with others also; and the result of all these communications was, to impress upon the friends of Israel the conviction expressed by the Committee in 1818,—that “all the operations of the Society had hitherto been of too narrow and restricted a nature; that they could produce but little effect upon the general body of the Jews, even of this country, who were but a handful compared with the great body of the nation;” and they add, “It is the decided opinion of your Committee, that if this Society is to be the instrument of any extensive good to the house of Israel, the great field of its operations must be abroad.”

Before any decisive step, however, was taken in this direction, another proof of its necessity was afforded by a tour of inspection, undertaken at his own cost, by that eminent friend of Israel, the

Rev. Lewis Way, accompanied by the Rev. R. Cox, of Bridgnorth, and the Rev. N. Solomon, a converted Jew. They visited Rotterdam and Amsterdam, and thence proceeded to Berlin, visiting several important places *en route*. The travellers were much struck with the state of the Prussian Jews. In Berlin, Mr. Way received visits from several Jewish students in the University, and expressed a decided conviction that many young men of this class might be brought into the school of Christ. One circumstance which seemed peculiarly to justify his opinion, was, that they all received with thankfulness the Gospel in Hebrew. It was evident that, amidst much that was discouraging, there was also much to cheer, and much to invite effort and to stimulate exertion. One thing was plain, that a spirit of inquiry on Divine subjects actuated not merely isolated individuals, but even whole synagogues. Mr. Way proceeded from Berlin to St. Petersburg and Moscow, and was admitted to an interview with the Emperor Alexander, "who gave him the warmest assurances of zealous support and co-operation in all measures tending to the promotion of Christianity amongst his numerous Jewish subjects." His Majesty gave, moreover, a substantial proof of the sincerity of his promises, in the shape of a letter of protection and authority, granted to Solomon,* which the Rev. Lewis Way styled at the time, "the most extraordinary license and authority ever granted since Nehemiah

* CERTIFICATE.—The bearer of these presents, Benjamin Nehemiah Solomon, a Hebrew by descent, having embraced the Christian religion in England, and subsequently admitted into Ecclesiastical Orders, at present sojourning in Russia by Imperial permission, is intrusted to me by his Imperial Majesty, to procure for him special protection in every place of his residence.

Wherefore all local authorities, Ecclesiastical and Secular, are to afford to the said B. N. Solomon, as a preacher of the Word of God among the Hebrews, every protection, defence, and all possible assistance, so that in case of necessity, he may receive from the authorities in all places due co-operation and safeguard, in the free exercise of his official duty, without any impediment whatsoever.

In witness whereof is this instrument granted, with my signature and the arms of my seal affixed thereto.

The Minister of Religion and National Civilization.

PRINCE ALEX. GALITZIN,

Moscow, 24th Feb., 1818.

received his letters to the governors beyond the river." We should be glad, if our limits permitted us, to give larger extracts from Lewis Way's letters, in which the incidents of his journey are recorded. There is a Scriptural wisdom, a soundness of judgment, and a clear-sighted discernment, apparent throughout. He found the Jewish population of Poland not only large and respectable, but candid, and willing to listen to the Gospel. It was his opinion that the time was ripe for effort, and that the only hope of their having that Gospel preached to them, *depended upon English Christians*. He says, in one of his letters: "It is perfectly manifest that there are Jews in all places ready to receive the Gospel, and that the opportunity should be taken before Rabbinical or Papal persecution shut the door." And this received ample confirmation from many among the Jews themselves; as, for instance, when in one case he was informed by a Jewish gentleman, "that the younger Jews in Poland were very generally disposed to receive instruction, *and that it would be most readily received from English teachers*." Mr. Way's own visit and personal intercourse had no small share in preparing the way. The Committee at the time received an interesting communication from a French pastor, in which, speaking of Mr. Way's visit to Holland, he says: "The Jews have been exceedingly struck by the visit of Mr. Way. They value him highly, and the remembrance of him is not effaced: some of them come to me to inquire for news of him."

With the information which they now possessed, the Committee felt themselves quite competent to come to a conclusion. Accordingly, at a special meeting, called on the 20th July, 1818, it was resolved that a mission should be established in Poland. And thus was commenced our career of foreign missionary effort—a career, the wisdom of which the Society has never had reason to doubt for a single moment.

We would, in concluding this chapter, draw attention to a few points which we think are made sufficiently evident in the foregoing pages. It is manifest, that it was neither in the spirit of rash adventure, nor without full and sufficient reason, that the work abroad was entered upon. The leadings of Providence were most clear and

distinct; a great door, and effectual, was evidently opened, and *there were none else, if the Society declined*, to enter and undertake the work. There was obviously a call to *English Protestant Christians*; and we cannot but think, that those who had put their hand to the plough, would have incurred a heavy responsibility if they had been negligent or indifferent.

Undoubtedly all human means were employed in the way of diligent inquiry and close investigation, before the decisive step was taken. We cannot but be struck with the fact, that, with respect to the Jew, his habits, his numbers, his very locality, were, forty years ago, almost entirely unknown to British Christians. How strongly does this speak of the utter neglect of bye-gone times—a neglect, for which all that has yet been done for Israel has by no means compensated.

CHAPTER XII.

Coming of the Jews into Poland—Charter granted to them—Council of Vienna—Commercial prosperity—Jewish literature cultivated among them—Iserdes—The Caraites—Characteristic tendencies—Sabbathai Sevi—Frank—Rev. Lewis Way's account of the Polish Jews—Closing remarks.

POLAND, the country to which our missionary efforts were first in the Providence of God directed, had for ages been the place where Jews were congregated in the largest numbers, and where they were possessed of the greatest privileges. It has been to them the most indulgent of all the countries of their dispersion.

It was in the tenth century, that Jews in considerable numbers moved into Poland, attracted by the many natural advantages of the soil, and the commercial facilities that presented themselves; they seem to have come to this country, as well as to Moravia and Bohemia, as emigrants from France and Italy. There is not, however, much that is remarkable in their story, until we come to the thirteenth century, which was marked not only by the rise of many men of

learning and ability among them, but by a public act which materially affected their standing ever afterwards. In the year 1264, Boleslaus V., Duke of Poland, granted to them a charter which secured to them considerable privileges and immunities, which were afterwards confirmed by other monarchs, but more especially by Casimir, the great-grandson of Boleslaus, induced, if we may credit the historians, by his love for a beautiful Jewess named Esther. That very great and unusual privileges were conferred upon them, we may gather from the records that have come down to us of the council of Vienna, A.D. 1267. Mrs. Adams, in her "History of the Jews," gives an account of the circumstances, taken substantially from Basnage. "The Jews," says that writer, "flourished in Lithuania in the thirteenth century. King Boleslaus granted them liberty of conscience and other privileges, which they preserved under his successors. Their prosperity excited the envy of the populace, who endeavoured to disturb their peace, and blast their reputation. It was observed in the council of Vienna, which was convened in 1267, that they were become so numerous and powerful that the income of the clergy was considerably diminished. It was, therefore, ordained that they should reimburse them, in proportion to what they might have considered themselves entitled, had their families been Christian. The council also enacted, that they should be compelled to demolish the new and superb synagogues which they had erected, and be contented with their former places of worship. These decrees, however, proved abortive; for the German princes and nobles protected those who refused to obey; and even obliged their officers to afford shelter to the unhappy victims who implored their assistance. The clergy were, therefore, necessitated to pursue more violent measures, and excommunicated all who favoured and defended the Jews."

One of the remarkable and exceptional privileges conferred upon them, is mentioned by Da Costa. It was the case that when any one of their nation embraced Christianity, and distinguished himself in the army, he became by right a noble; and to this day many of the Polish nobility acknowledge their descent from Jewish families.

Their various privileges were not without results—synagogues,

academies, and rabbinical schools were numerous ; jurisdiction, both in civil and criminal cases, was permitted to them ; and some have imagined, from the fact of some coin having been discovered with a Hebrew inscription, that they had even the right of coinage ; but Basnage considers that this assertion has not sufficient foundation.

Of the commercial facilities which they obtained, they were well fitted to take the fullest advantage. " Among their co-religionists in other countries," says Da Costa, " they have the reputation of extraordinary sagacity—a sagacity which in their *nocturnal* studies they employ in elucidating the Bible, Talmud, Cabbala, and which in their daily occupations they turn to account by their clever and often cunning management of trade." Nearly all the trade of the country was in their hands, if we may trust their own boast in 1540, mentioned by Dunham in his " History of Poland," " that while the Christians could number only 600 dealers, *they* had 3200, and that they gave employment to nearly 10,000 mechanics, artisans, and manufacturers."

That their wealth was not merely the result of circumstances, but that it was earned by hard industry, writers favourable and unfavourable testify. Dunham says of them, in a passage where their usurious and unscrupulous dealings are mentioned with a somewhat bitter severity, that " industrious beyond all precedent, always sober, and pressed by few wants, they seldom failed to grow rich."

The same author tells us, that under Sigismund III., [1590,] " This people had increased so much in number and riches, that they instituted a little state in the country. They printed works in which they had the boldness to ridicule some ceremonies of the Church, and to propose that the whole nation should follow the Mosaic law ; they promised to make Poland a second Idumæa, if the proposal were accepted. A decree of the Diet, that whoever spoke with disrespect of Christian rites should be banished, silenced them for this time. Ere long, however, they engaged in a controversial war with the other party, and published an incredible number of pamphlets in support of their civil and religious rights, nor did the contest end until both parties were tired of conducting it."

We have already noticed that synagogues and academies were multiplied among the Polish Jews ; and, as a natural consequence, Jewish literature was extensively cultivated ; so much so, that the nation generally has been accustomed to send their children to Poland, in order to study the Talmud, and to be instructed in the rules of their religion ; and Cracow, in the sixteenth century, became a sort of Hebrew Athens, owing to the presence of a learned rabbi named Iserdes, who taught there, and for twenty years collected a vast number of disciples, who repaired to him from all parts in order to attend his lectures.

"One peculiar feature," says Da Costa, "in the history of the Jewish population of Poland, is that some of them belong to the sect called Caraites.* It appears that still greater favour was shown to them, than to the Rabbinical Jews, because of their aversion to the Talmud, their nearer approach to Christianity, and their esteem for Jesus Christ as a teacher. The Caraites seem to have come into

* The Caraites adhere exclusively and religiously to the Scripture, rejecting all but God's Word as *authority*. The Caraites adhere to the uncorrupted text of the Mosaic code, and they may be considered God's witnesses against rabbinist errors. They have settlements in the Crimea and Lithuania. They are not very numerous, but bear an excellent character for purity of morals. They are regarded by the Jews with great jealousy and aversion, on the score of their attachment to the Scriptures.—*Carr's "Time to Favour Zion."*

According to the most correct statement I was enabled to obtain, their number in the southern provinces of Russia amounts to about *two thousand families*, of which one hundred reside at Tchoufut Kaleh. The majority of these are in comfortable and affluent circumstances, particularly those at Odessa, who are most wealthy and extensive merchants. During the reign of the Tartars they experienced a variety of vicissitudes, but ever since the Tauric Peninsula came under the sway of the Czars, they have enjoyed every protection and privilege commensurate with those of other subjects. The esteem and regard in which they are held may, perhaps, be attributed to the honesty and integrity for which they are deservedly distinguished ; though no doubt their boasted adherence to the letter of the Bible, and their pretended innocence in the death of our Lord, to a great extent enhanced their favourable position among a bigoted and uneducated populace. In their language and dress the Caraites do not differ from the Tartars ; only on a nearer approach their brilliant eyes, black beards, and noble expression of countenance, bear evident marks that they are of a different origin from the people among whom their lot is cast.—*Stern's Missionary Tour in the Crimea, 1856.*

Poland from Tartary, and king Leipher, in the year 1570, published an edict in their favour. Recent information on the subject leads us to think that the Caraites have been so highly praised, more from a feeling of antipathy to the Talmudists, than because of any great superiority of virtue or civilization on their part."

The existence of the Caraites among the Jews of Poland, as well as of the Chasidim, who had there their chief seat, and whom M'Caul, in his "Sketches of Judaism and the Jews," describes as a numerous and powerful sect, whose fanaticism almost exceeds the bounds of belief, we may consider as traceable in some degree to the peculiar mental character of the Polish Jews, which Da Costa thus depicts: "Nowhere else do we find in so great a degree, among the dispersed nation, a life of so much social activity combined with a remarkable bent towards religion and contemplative philosophy; nowhere else so wide a separation between science and theology, and at the same time such great capacity for scientific knowledge; nowhere else such deep national debasement, resulting from ages of ignoble occupation and servile subjection, with a character so highly respectable both in its moral qualities and domestic relations; in a word, nowhere do so many remains of ancient nobility, and at the same time of the most wretched degeneracy appear, even in the expression of countenance and stature of body. These singular and original characteristics of the Polish Jews are to be found, not only in the mystic theosophy which usually distinguishes their schools and their theologians, but even in the existence of Caraites amidst these synagogues; in other respects buried, if we may so express it, in the study of the Talmud."

We should be unable to give a true picture of the condition of the Jews of Poland, unless we referred to the history of one of the most remarkable of those impostors, who during the many ages of Israel's dispersion have deluded that unhappy people; we allude to Sabbathai Sevi, whose history compels us to regard him, at one time as a mad fanatic, and at another as a keen and selfish knave. He was born in the year 1625, at Aleppo, and at an early age began to teach the Cabbala; numbers of disciples flocked to listen to his instructions, and in his

twenty-fourth year he proclaimed himself publicly Messiah of the House of David. He was compelled by a decree of the synagogue to flee, and took refuge at Jerusalem, where he remained teaching the Cabbala for fourteen years. Here in 1665 he once more put forth his pretensions, aided by a certain Nathan Benjamin, who seems to have personated Elijah the prophet; but being condemned once more by the rabbies, we find him returning to Smyrna. The impostor, having at length attracted the Sultan's notice, was arrested. Whilst in prison, a Polish rabbi, named Nehemiah, visited him, and unmasked his pretensions; at his instigation more active measures were adopted by the Turkish government, and, to save his life, Sevi embraced Mahommedanism. Even this step failed to open the eyes of his followers, whom he persuaded into the belief that it was a necessary part of his mission. The teaching of Sevi continued after his death, and Cabbalistic Sabbathaism took root in Poland and in Germany. The very rabbi who had unmasked Sabbathai Sevi's pretensions, himself propagated his doctrines. After him two leaders arose, Malach and Hajun, the latter of whom published works which, "by their mystic singularity," says Da Costa, "but still more by their open profession of Trinitarian doctrines, excited to the highest degree the animosities of the rabbies." His opinions, we are informed by the same author, made great progress in Poland. The great development of Sabbathaism took place, however, under the auspices of one Jacob Frank, a Polish Jew, who began to preach his doctrines in 1760 in the synagogues of Poland. The sect took the book of Zohar for the basis of its confession of faith, and styled themselves Zoharites. It is very difficult to ascertain what their real sentiments were. They seem, however, to have been a mixture of Christianity and Judaism, and by the Romish Church this sect was in turns patronized and persecuted.

One historian is perhaps correct when he speaks of them as a sort of secret society, inasmuch as the pomp assumed by Frank, and since maintained by his successors, seems to point to some such dignity as the head of a Masonic order. What remains of the sect is to be found in Poland within the Romish Church, professing Christianity, and yet practising very many Jewish rites.

The condition of the Jews had not materially altered when the London Society first proposed to enter on missionary work amongst them. Lewis Way, in one of his letters, thus speaks of their social activity:—

“In these provinces the Jews actually swarm to such a degree, as to appear the possessors of the country; while the native Poles appear among them as the strangers and proselytes of ancient Judea. All the trade of the country is in their hands. They are the *traiteurs* to all the post-houses on the road—most of the inns are kept by them—they keep the ferry-boats over the Dneiper, Prypetz, and Berizyna—they farm the mills, and buy the produce of the land from those who till, and in some places are the cultivators—they all have Polish servants for domestic purposes, and are the masters of *fabriques* where Gentiles work. At one place where an immense flame ascending through the roof of a house attracted my notice at night, I found on entering that it was an iron mill, which a Jew rented, with twenty-four Gentile slaves who work it night and day, by sixes in succession.”

We shall now conclude this brief outline of the Jews of Poland. We trust sufficient has been said to make it manifest that there was a peculiar and providential fitness in the first field of labour selected by the Society, whether we regard the numbers, social position, or intellectual and moral condition of the people. Their annals, though even in Poland not quite free from the stain of persecution, were less darkened by those tales of horror that mark their history even in our own land. There was intellectual activity, and there was manifestly also a spirit of religious inquiry. We shall see that subsequent events fully justified the wisdom of the Society's choice.

CHAPTER XIII.

Commencement of the Polish Mission—First Missionaries—Selection of Warsaw—Prospects of the Mission—Difficulties—Sojourn at Posen—The Emperor of Russia's Permission—Providential Circumstance—An Imperial Edict—Moritz's Work.

THE Polish Mission was actually commenced in the course of the year 1821, at which time two missionaries were sent forth by the Committee. One of them was the Rev. B. N. Solomon, who, having proceeded as far as Holland on his way, then unaccountably forsook the work. The other was Mr. M'Caul—who has since that period become well known to every lover of the cause, as perhaps the most efficient instrument for its promotion that it has pleased God to employ—at that time a simple graduate of the University of Dublin; with him, subsequently to the defection of Solomon, was associated the Rev. W. F. Becker,—at the time we are writing, our missionary at Hamburg,—to whose account of the Polish Mission we confess our obligations in the following pages.

Warsaw, although not the place originally contemplated by the Committee as the sphere of labour,* was found by M'Caul, to be so very suitable, that it was eventually fixed upon. Shortly after his arrival, in a letter dated August 9th, he thus wrote :—

“I have had much occasion to speak to the Jews ‘all the words of this life,’ and I have found them not only willing, but anxious, perhaps curious to hear what this babbler should say. The eagerness of the Jews here to receive books, and their willingness to hear, together with their miserably forlorn condition, and their great number, have induced me to think that Warsaw would be a most promising field of usefulness either for me or any other person to be employed in.”

And, speaking a few months afterwards of the Jews with whom he had come in contact, he says :—

“The Jewish nation appears to me to be ready to receive any

*. Mohilew was originally contemplated.

impression, either good or bad, that may be presented. They appear to feel, that there is a void in their hearts, which can only be filled up by vital religion, and they also seem very sensible of their want of instruction."

There seemed to be the fairest possible prospects before the missionaries; as a proof of which we would instance not merely the willingness manifested by numbers to listen to the words of life, but also the fact, that in the course of about six months there were distributed eighty-six Hebrew, seventy-seven Hebrew-Polish, and eighteen Hebrew-German Testaments, making a total of one hundred and eighty-one. These were put into circulation, besides 1562 tracts; nor were these without effect. They served in a great measure to make known far and wide the existence and objects of the Mission of the Society. Of this M'Caul gives us an instance in one of his communications, in which he records the visit of a respectable Jew, almost as soon as it was light on new-year's morning, whose object was to "*ask for books to send to his brethren.*" "He mentioned," continues the writer, "that the tracts were known and spoken of every where, which I have also learned from other sources. Strange Jews come continually who have seen the books brought home by others. Thursday, two Jews from L., twenty-two German miles distant, visited us. They said, they had heard of the books at home, and were desirous to have some: one was a teacher, and asked for books to read with the children. On Sunday, a Cracow Jew, who some weeks ago had received two tracts from me, returned for more. He said, that the others had been read at Cracow in a company of above forty Jews." But though all seemed then promising, clouds were soon to arise, and the missionaries were compelled for a time to quit Warsaw.

"Early in the year 1822," writes Mr. Becker, "the missionaries were summoned to appear before the 'Commission of the Religious Confessions,' and had to sign a protocol as to what was their object, of which it was said, that it would be sent to St. Petersburg. Learning, however, that the answer which would be given there, would be, that foreign missionaries were not wanted in the country, and that if the Jews wished to be converted, there were priests enough for that pur-

pose, the missionaries—in order to avoid being sent out of the country, and hoping to get permission from the Emperor Alexander, who had already sanctioned the work amongst the Jews in his dominions—after prayer for the Divine direction, left Warsaw, and went to Posen.”

The residence of the missionaries at Posen was one abounding in most encouraging results. They received the full sanction of the Prussian authorities to their work, in an official document which we give below;* and upon obtaining this, they set vigorously to work to distribute tracts and New Testaments openly. On one occasion, having given some tracts to some passers by, “They began to read them before the window; this attracted other Jews, who came in to request some for themselves—in a few minutes there were about thirty Jews satisfied—now the news spread amongst them like fire—in less than ten minutes after we began, our room was completely filled, or rather crammed—the hall the same—and a great crowd before the house, clamorously asking for tracts—we gave away about one hundred; the crowd then became so great, that, in self-defence, we were obliged to stop; many kissed our hands and arms to induce us to give them some. After we ceased, the crowd waited at least an hour before the house, ere it dispersed.”

While at Posen, with the aid of that good friend of the cause, the late Sir George Rose, the necessary steps were taken for obtaining the permission of the Emperor of Russia to enable them to carry on their work. This they at length received in the month of July, whilst sojourning at Cracow, accompanied by a friendly letter from Prince Alexander Galitzin.

One of those occurrences now took place in which was clearly manifested the finger of Providence, and with respect to which we can

* To the Missionaries of the London Society for promoting Christianity amongst the Jews, Messrs. A. M'Caul, and W. F. Becker.

We have not the least objection to your intention, made known to us in the paper of the 23rd, to your spreading abroad the Christian faith, and New Testaments amongst the Jews, resident here; *nay, we wish good success to your undertaking.*

Royal Prussian Government, I.

Posen, 27th Feb., 1822.

say, that though apparently at first an hindrance, like Paul's troubles at Philippi, it turned out rather for the furtherance of the Gospel. From Cracow Mr. Becker started on a tour through the kingdom of Poland, in order to circulate, wherever opportunity offered, the New Testament and tracts. He says :—

“Coming to Potamiec, some German miles farther, and having distributed there about fifty-five tracts and two Testaments—the place containing more than a hundred Jewish families—and being gone about half an hour beyond it, I was overtaken by a man sent by the Burgomeister, and by an assessor from the commission at Sandomir, who happened to be there, who desired me to return into the place. My telling him I had permission for what I had done was of no use, as he made a very great noise and insisted on my returning—soon after him also another came. When I arrived in the place, and showed them my papers, they were not satisfied with them, as I had no permission from the Polish government. They therefore sealed up the trunk with the Hebrew books; took back again from the Jews eighteen tracts and one New Testament, sealed them in likewise together with my passport, and then sent a person with me to the next place, and so on to Sandomir, six miles from thence; every two miles I got another companion. Having arrived at Sandomir, I went immediately with the man who was with me to the Commissary, to whom the things were directed; but he, not considering himself competent to decide the matter, took up a protocol the next morning, and sent me to Radom, fourteen German miles out of my way. But the præses of the Commission there likewise, not being able to finish it, told me that I must go to Warsaw once more—fourteen miles farther. Here, however, the matter was soon decided; it was, indeed, brought before several commissions, and at last to the viceroy, but there it was finished at once. The lieutenant-general of the viceroy having read a part of the papers, immediately said that I was at liberty, and that the books were also free. Now my companion, the revisor of the Police at Sandomir, who had accompanied me for the last twenty-eight miles, left me, and my joy was very great, as I need hardly tell you. The next day I received my passport and my Russian paper; and after I had

taken them to the commission of the interior and the police, to which the things were originally directed, I received from them a similar paper in the Polish language, of which the following is a translation :—

“ ‘ Given at Warsaw, June 27, 1822.

“ ‘ The reigning commission of the Interior and the Police.

“ ‘ The bearer of the present writing, Mr. William F. Becker, member of the London Institution for turning to the Christian religion people of the creed of Moses, and with the permission of His Imperial Majesty, now on his journey to Russia, has likewise received permission from this government to fulfil a similar mission in the kingdom of Poland. Besides, the commission of the Interior and the Police order all administrative authorities of the police of the kingdom of Poland, not only to give Mr. William F. Becker free access and leave to stop in the kingdom where he sees it necessary, but also *not to hinder the giving away of books* which tend to the purpose above-mentioned ; and they order also, in case of need, not to refuse to give him protection and assistance, when properly demanded.

“ ‘ Presiding Minister, T. MASTOWSKI.

“ ‘ Secretary General, AUG. RAJSKI.

“ ‘ To all persons performing the duties of Police in the kingdom of Poland.’ ”

The receiving of this permission from the authorities of Poland, placed the Mission in that kingdom on a sound and firm basis, whilst, at the same time, the permission for Russia opened the door of access to the many thousands of Israel in that empire. What a wonderful manifestation of the power of that God, who “ turneth the hearts of men as the rivers in the south.” Must we not perceive this in the whole conduct of the Russian potentate, himself earnestly desirous of Israel’s conversion, so much so that we find him himself engaging the services of Christian Moritz, who is now in his old age labouring at Gothenburg, to preach the Gospel to the Jews of Russia ! We find, also, an edict just about this time issuing from the Imperial government, that we must regard as of a providential character. It was communicated to the Society by a valued correspondent in the following terms :—

“ I believe I told you lately, that the Emperor of Russia has issued

an edict breaking up the Kahals or Rabbinical Institutions, in Poland, and that I am informed that this will destroy the Rabbinical yoke which has weighed so cruelly on the neck of Israel, and been the main impediment to their conversion to the faith of Christ; an event at this moment, wonderful, most important, and deserving of all attention and admiration. It is remarkable also, and very pregnant in conclusion, that this is done *to relieve the Jews*. The preface to the law by the Emperor says, 'In order to prevent the complaints which are continually sent in from all sides by the Jews, of the oppression of, and encroachments on, the poor, by the hitherto existing Kahals, or elders of the Jews, we have, after duly considering the representations of the commission of regency, with respect to the necessity of abolishing these Kahals, and the introduction of supervision by the synagogues, determined, and hereby decree, as follows: With the day of the publication of this edict, all the Kahals which have existed in the Jewish communities of our towns are dissolved.' The law was signed on the 1st of January, 1822, and appeared in the Warsaw Gazette."

The Committee, meanwhile, had sent out two additional missionaries, Messrs. Wendt and Hoff, to strengthen the Polish mission. To these also was accorded, on application, permission to labour in Poland, and then, with a staff consisting of the two just named, and Mr. Becker—Mr. McCaul having proceeded to England for ordination—missionary operations were fairly commenced in Warsaw in the winter of 1822. At the same period, Mr. Moritz, to whom allusion has been made, was, under most encouraging circumstances, pursuing his work. Writing from Zytomir, in November, he says:—

"There have now upon the whole been with me at least *eight hundred* Jews of all ages: among whom there were nearly all the Jewish schoolmasters of the place, and the greater part of the youths that study the Talmid in the Beth Hamedrash; there have also been some respectable Jews from Berditschef, who were there afraid to visit me. *The crowd on the first day was so great, that I was obliged to place my people at the door as a guard, allowing only a certain number at a time to enter, and when these were despatched, another*

number could enter. *I was forced to this expedient, otherwise I should have been suffocated; and in this manner I have distributed 1000 Hebrew, and 200 Polish-Hebrew, tracts, and fifty-eight New Testaments in these languages.* These books have been read by some with great pleasure and attention, and these, mostly young persons, have promised to visit me hereafter, to converse with me about these important matters. I have also given away Tremellius's Hebrew Catechism, and other tracts, and a few New Testaments, to at least sixty very nice boys, who are pretty well conversant with the Talmud, and otherwise very quick and clever, of the ages of twelve and thirteen years, of whom some have been with me since, to reason with me about what they have read; which gave me occasion to direct their young minds to the great Friend of children, and to endeavour to bring Him close to their hearts. Some of them seemed to be much moved, and promised me to pray God to give them a new heart, that they might be enabled to believe on His Messiah."

We have now arrived at the close of what may be reckoned the first stage in the history of our Polish Mission. We have been only able to give the rude outlines of the picture. The filling up is full of interest. Even the temporary difficulty which we have noticed was attended with good results: as on the persecution that arose about Stephen, they that were scattered abroad went everywhere preaching the Gospel, so in some measure was it with the missionaries; they were enabled, in more places than one, to awaken Christians to a sense of their responsibility towards Israel, and to establish several societies, each of which became a centre of missionary action. Truly if we could only walk more by faith and less by sight, we should seldom feel depressed when doing God's work, for God's people are continually experiencing the truth of that blessed word: "The wrath of man shall praise Thee; the remainder of wrath wilt Thou restrain."

CHAPTER XIV.

Establishment of English and German Services—Value of Missionary Visits—Judeo-Polish Translation of the Scriptures—Death of the Emperor—Restrictions—Withdrawal of Missionaries from Petrikau—Progress of the Work—Lublin—Rev. S. R. Maitland's Letter—Further restrictions—The Polish Revolution.

WITH the exception of occasional missionary journeys, there was little incident to mark the year 1823. In the autumn of that year, Mr. M'Caul having received ordination in England, returned to Warsaw, accompanied by Mr. John O'Neil; a service, according to the ritual of the Church of England, was established in the Reformed Church; and this, in 1824, was followed up by the commencement of a German service in the same place in the afternoon; an additional one on Saturday afternoon was afterwards established, Mr. Becker and the other missionaries having received ordination in Advent. The attendance of Jews at this service at first amounted to about thirty; on Easter Monday, however, there was a very large muster of Jews. Nearly two hundred attended, in consequence of a rumour that a Jewess, a member of a wealthy family, was on that day to be baptized. This baptism actually took place on the following Sunday, at the palace of the Grand Duke Constantine, his Imperial Highness himself standing god-father.

The labours of the missionaries during the year 1824, were not without encouraging results, for several members of the house of Israel were admitted, after full instruction, to the ordinance of baptism; meanwhile, the staff had been strengthened by the arrival of Messrs. Reichardt and Wermelskirk, the former so well known to most of our readers, by the valuable services which he has ever since that period, up to the present hour, continued to render to the cause. Visits were paid to various towns, especially in cases where there was reason to believe that there existed something of the spirit of the Bereans of old, and where it was thought that the Jews were favourably disposed towards Christianity. In the course of one of these visits,

Lublin was for a time the scene of missionary labour, and there one of those incidents occurred, which establish the value of such visits. "At Lublin," to quote Mr. Becker's words, "it was, that that interesting man, Abraham S——, was among those who called on the missionaries. He received from them the New Testament, and read it with an earnest, candid spirit, desirous of finding the truth. He did find it by the grace of God, and *after three years* he came to Warsaw, desiring to make a public profession of his faith by baptism; in that ordinance, at his express desire, the name of Jacob was added to his name of Abraham, in allusion to the promise contained in Micah vii. 20, 'Thou wilt perform the truth to Jacob, and the mercy to Abraham, which thou hast sworn unto our fathers from the days of old.' " Here was a blessed proof of the truth of God's own declaration, "My Word shall not return unto me void."

The chief work of the winter of 1825, was the preparation of a translation of the Word of God; for the use of Hebrew women more especially. It was completed by M'Caul, with the assistance of the other missionaries, as far as the end of the Pentateuch, by the spring of 1826, and has proved a work of considerable value. The Report for 1828 thus speaks of it:—

"The Jewish or Judeo-Polish version is one of great importance when taken in connection with the Hebrew original: comparatively few of the Jews understand the Hebrew grammatically, and many of them translate it very imperfectly. The Jewish translation presents the Sacred Word in the vernacular idiom, and they are enabled to prove its correctness by reference to the Hebrew. The latter alone would often be unintelligible; the former would, under the same circumstances, be devoid of authority.

"Mr. Wendt writes thus upon the subject:—'The Jews are much pleased with the translation, saying, that as they wish to read the Scriptures without Rashi's explanation, but cannot well make out the meaning, they place the translation by their side when they read the Hebrew. It was also said by some, that as Christians did so much good for them by sending them the Word of God, they would assist them greatly in doing away with the commentators, if they were to

print the Hebrew on one side, and the translation on the other.'

"But the importance of the translation has been chiefly felt as regards Jewish females, who, though they are taught to repeat Hebrew prayers, do not understand a single word of their meaning. Some of them have asked for the Psalms in Jewish, that they might use them as prayers, as they have been accustomed to do with the Hebrew Psalms, without understanding them. Many Jews come to ask for a copy of the translation for their wives."

The death of the Emperor Alexander rendered it necessary to apply to his successor for a confirmation of the permission which had been accorded to them. The answer to their application was of a modified character; it gave them liberty to labour amongst the Jews of Poland, but was silent concerning Russia itself. This of course narrowed the field of labour, for that the silence was a significant one, became apparent in 1827, when in that year accounts having been received that a number of Jews at a place called Berdgezen were well inclined towards Christianity, Mr. Becker and another left Warsaw in October, with the intention of visiting that town, but were unable to carry out their purpose, for on arriving at the Russian frontier, they were refused admittance into that country, and were informed by the Grand Duke Constantine, on their return to Warsaw, that as far as Russia was concerned, the permission of the Emperor Alexander was withdrawn; and although efforts were subsequently made to re-obtain it, for in 1829 Mr. M'Caul paid a visit to Berlin with this end in view, yet they were without success.

Petrikau had since 1824 been occupied as a Missionary Station, in connection with Warsaw. It was, however, abandoned about this time, and the staff withdrawn to Warsaw under peculiarly interesting circumstances. Those circumstances are thus related in the 20th Report:—

"About five years ago, Mr. B——, then a very bigoted Jew, heard the truths of the Gospel at Königsberg, from Messrs. Wendt and Hoff. So opposed was he to the reception of them, that he prepared openly to oppose them by argument. In his search after the means of de-

fending error, truth gradually dawned upon his mind, and eventually he requested Christian baptism from a Protestant Minister. This he did not receive until after a probation of two years. In the mean time, being a young man of some literary attainments, he entered upon a regular academic course, at the close of which about a year ago, he received ordination in the Lutheran Church, and proceeded to take charge of the Protestant congregation at Petrikau. He will thus be enabled to testify concerning Jesus as the Messiah to his brethren the Jews, the number of whom very considerably exceeds that of the Christian inhabitants of Petrikau. In consequence of Mr. B——'s arrival at Petrikau, the missionaries were enabled to resign their charge into his hands. And thus God has been pleased, through the instrumentality of your missionaries in the first instance, but without any further interference or assistance on the part of your Committee, to raise up a pastor for His people Israel, who is now labouring among them unconnected with any missionary institution whatever."

The points of general progress in the Mission, are summed up in the same Report. There was evidently a very considerable change, and much had been effected. Not only had an earnest attention been excited among the Jews, but there was also an entirely altered state of feeling towards their converted brethren; at first they spoke of them only with abhorrence, and regarded them with the most inveterate prejudice, but now they were even willing to listen with patience when addressed by them on the subject of Christianity. Progress was likewise evidenced by an increasing desire to receive the Scriptures. In one town which the missionaries visited, this was curiously manifested; owing to the eagerness of the Jews to purchase, the stock of Bibles was soon exhausted, when a Jew who had received one portion, offered money to another Jew for permission to copy the portion which the latter had received.*

But perhaps the most striking effect produced by missionary labour was evidenced in the fact, that the Jews were beginning to detect the perversions of the rabbies, and were learning to separate the Word of

* The new Edition of the Hebrew Bible was distributed in small portions.

God from the absurd commentaries that had obscured its meaning. A very interesting illustration of this is given us in the journals of Mr. Hoff:—

“A Jew, apparently a sincere man, came to see us. When he departed, he took a copy of the Jewish translation of Isaiah with him. In the afternoon he returned and related what had happened since he left us. When he arrived at home, he spoke to his father-in-law of the fine translation of Isaiah he had received from us, and requested him to read a portion of it. The passage which he laid before his father-in-law was the fifty-third chapter. The old man perused it, and it seemed to make a deep impression on him. When asked his opinion about it, he said, “The prophet speaks of a person who shall come, be rejected and despised, but who shall nevertheless be the Redeemer from sin.” After having given this natural exposition of the chapter, the old man became very uneasy, exclaiming, “This is a difficult matter;” adding, “it is quite favourable to the Christians.” Then he asked his son-in-law what we, the missionaries, said on the chapter? The latter observed that we expounded it in the same way as he had done. The old man confessed he could not contradict the assertions deduced from this chapter; but he added, “Perhaps the missionaries have purposely made a wrong translation.” It was then proposed to compare it with the original: this was done, and the result was, that the true translation was justified, and the exposition confirmed. The old man then became more uneasy, but at length took refuge in the commentary of Rashi. After a critical examination, however, of the chapter, the ill-grounded explanation of Rashi contributed only to confirm the old man in the Christian view of the chapter, and he pronounced Rashi’s explanation to be wrong.”

In 1829, Lublin was permanently occupied as a missionary station, having, however, been repeatedly visited before. It proved a station which it pleased God to bless, for no less than forty-four Israelites were there admitted into the visible Church by the ordinance of baptism.

A very striking and encouraging testimony was borne to the efficiency of the Polish Mission, and transmitted to the Committee in a letter from the Rev. S. R. Maitland, of Gloucester, who had undertaken to

visit some of the stations during the summer of 1828; he thus wrote from Warsaw on the 20th August:—

“As to the state of matters in this place, I wish the Committee were here to see for themselves. As to whether the Jews are in earnest, and in very great numbers seriously inquiring, it admits of no doubt. On Saturday week the missionaries were actually overrun by them. I found the house full when I went up in the morning; and when I went in the afternoon, I expected from the numbers whom I met coming down the street, that all was over for the day; but when I came near the house, I saw at least, I think, 150 outside the gates, who could not get on the premises, and a great many in the yard, who could not get into the house. Those I had met were probably a previous set, who had been actually (I may say, *forcibly*) turned out, to make room for a fresh set. In short, the eagerness of the Jews has stirred up the rabbi to vigorous measures. He has prohibited all Jews from sending their children to the school, or even entering the street where it is; and on Saturday a notice was posted in the synagogue, prohibiting all intercourse with the missionaries. This damped them a little, yet on that very day the missionaries had forty-five at their service, and crowds were about the premises, who did not venture in because the rabbi had spies.”

And the state of things described in the letter just quoted, was not merely a sudden ebullition, but continued for several months.

The year 1830, was marked by some events materially affecting the state of the mission and the position of the missionaries; by an order from St. Petersburg, the missionaries were placed under the General Protestant Consistory, and their correspondence with the Committee was required to be laid before it, the Commission of the Interior, and the Police; and though the Rev. J. B. Cartwright and the Rev. J. C. Reichardt visited Warsaw, being specially deputed by the Committee, they were unable to effect any alteration. But a far greater calamity was soon to happen; it was on the 29th of November in this year, that the Polish Revolution broke out; the anticipation of which, we may suppose, had some connection with the restrictions laid upon the mission. The quiet scenes of missionary labour were to become, during

its progress, the arena of war and bloodshed, both in Lublin and in Warsaw. It pleased a gracious God to preserve uninjured all connected with the mission, though the brethren were in very imminent peril: at the taking of Lublin, one of them, Mr. Wendt, received a bayonet wound, and in Warsaw the premises of the Industrial Institution were struck by a cannon-ball; and yet even this disastrous year was not without cheering results of missionary labour; in Warsaw seven adults and four children were baptized, and four at Lublin. This we may consider as the close of the second period in the history of the Polish Mission, a period marked by no inconsiderable tokens of progress and success.

CHAPTER XV.

Trials of the Missionaries—Mr. Lange's Letter—Providential Circumstances—Applications for Bibles and Lexicons—Kielce occupied as a Station in 1834—Missionary Journeys—Reception of a Jewish Teacher and consequent excitement—Cracow—Mr. Hiscock's Letter.

OUR last chapter brought us to that period in the history of the Polish Mission, when the breaking out of the Revolution at once altered the whole aspect of the work, and placed the missionaries in a peculiar position. It may not be uninteresting to give, in the words of one of the brethren, a more circumstantial account of some of those events. We quote from a letter addressed by Mr. Lange to the Committee, and dated September 28th, 1831:—

“You are no doubt in anxious expectation to hear something concerning us, especially on account of the events, which, as you well know, have lately taken place here. We have passed through a time of great danger, but, blessed be God, who has so mercifully and powerfully stretched out His hand, and covered us under the shadow of His wings, He has not despised the supplications which we, and, as we believe, you, and many dear friends have offered up to Him. An alarming event took place in the night of the 15th to the 16th of

August, but we slept in peace and safety, and knew nothing of what was going on till the next morning. But from this time the distress was continually increasing, and we had to fear great misery from famine and sickness. Amidst the evils which a besieged city is exposed to, we were kept between fear and hope till the 6th of September; this, and the following day, were days of anxiety. To the praise of God, however, we can say, that we were not without comfort and hope, like those that know not God. On the morning of the 6th of September, we were early awakened out of our sleep by the terrible thunder of cannonading; we recommended ourselves to the gracious care and keeping of God. During the course of this day some balls fell in our street, but without doing any hurt. Towards evening the firing ceased, and we were glad to hear that there was some hope of peace. This hope was entertained till the next day, when, at two o'clock in the afternoon, we were alarmed again by the report of cannon which were nearer to us, and, therefore, more terrible than the day before. As the attack was made near the Wola Gate, our houses were the more exposed to danger. It was not long before a grenade fell on the house opposite to ours. Although it did no hurt, yet every body was frightened, and Mr. Naake went with his family into the town, in order to be safer there; but brother Waschitscheck, my wife, and I, remained in the mission-house, and united again in prayer to Him, who says, 'Call upon me in the day of trouble; I will deliver thee, and thou shalt glorify me.' The night was dreadful. Black clouds of smoke, partly from the artillery, partly from the houses which were set on fire, were hanging over us, and seemed to threaten us with destruction. Afterwards our street was lighted by the flame of fire, as if by moonshine. We expected every moment that our house would fall upon us, or become the prey of fire. But praised and glorified be God, that nothing of this kind has befallen us. One ball indeed had fallen in our yard, which we found in the morning, but without doing any hurt. At brother Becker's house a ball has taken off a piece of the wall, and broken a window. We cannot but admire and bless the goodness of God, who has dealt so exceedingly kindly and graciously with us, whilst hundreds and thousands of others

have suffered so very much. True it is, we have felt a great deal of the misery which has existed here for several months, we have spent several days and nights in fear and anxious expectation, but when we compare ourselves with so many others, we cannot but praise the Lord. When the distress was, as it were, coming upon this town from all sides, we resolved to have a public prayer-meeting in German during the week in our place of Divine worship, and this was attended as numerously as the service on Sundays. This prayer-meeting we continued till Warsaw was taken; since that time we have given it up for various reasons. We have the hope to God that these meetings have proved a blessing and comfort to several, as they have assured us. Several Jews have been at our house, some of whom have bought Bibles. We have endeavoured to set before them Jesus Christ as the true Messiah, and to represent the present calamities, which also befel them, in a great measure as punishments for our sins, and intended by God to awaken every one of us out of his sleep in sin."

The troubles, however, passed over, and the following year found the missionaries occupying the same stations, and the work still progressing favourably, although there were not wanting circumstances calculated to try their faith, and to make them realize the truth, that "Paul may plant, and Apollos water, but that God only gives the increase." For instance, a journey undertaken in the autumn proved discouraging *at the time*, though *afterwards* it was found that the Word had not been preached in vain. During this time more indifference on the part of the Jews, and greater hostility to the Gospel, was experienced, than on former occasions.

But if these were circumstances calculated to put faith upon its trial, there were also indications of the watchful care of an over-ruling Providence. The reader will recollect how good a friend to the cause the Grand Duke Constantine had been, and that in the early days of the Mission he had stood as sponsor for that Jewess whose baptism once created so great a commotion. His successor in the Government, the Prince Paskewitsch, was now found to be favourable to the work; and a proof of this disposition was afforded by the fact, that of two Jews who were baptized at Warsaw, one was baptized in

his Highness' palace. Another incident, of a different character, was well calculated to encourage them in their labour of love. Two applications were made for Bibles and Lexicons from the school for the education of rabbies. These indeed were not the first applications; for when previously Bibles had been wanted for poor scholars, the missionaries had been applied to. Well might the friends of Israel find matter for rejoicing in the fact thus made evident, that the missionaries were not regarded as enemies, but as friends, or to use their own words:—

“That the Jews of Poland had learned by experience, that the houses of Christian missionaries were the depositories of the Word of God; and that in Jewish schools, the Bibles printed and distributed by this Society were bearing a sure testimony, not only that Jesus is the true Messiah, but that Christianity is a religion of love. Those who recollect what idea Jews have learned to form of Christianity from their past treatment, will fully appreciate the importance of a fact like this.”

The event of most consequence that marked the two following years, was the occupation of a new station, in 1834, in the South of Poland. Kielce was the place selected, as possessing many advantages. It lay equi-distant from Warsaw on the one hand, and from Lublin on the other. It was also about the same distance from Cracow, and the direct road from Warsaw to the latter place lay through Kielce. It was therefore a most convenient and suitable centre for missionary operations.

A circumstance of a very satisfactory nature, concerning the Lublin Mission, is mentioned by Mr. Becker. Speaking of the proselytes there, he calls attention to the respectable position in society occupied by many of them; several held offices under Government, whilst others were respectable tradesmen. We say that a circumstance like this is of a satisfactory nature, as such cases of conversion are above those suspicions with which many, both Jews and professing Christians, regard converted Israelites—suspicions, in numberless instances, as absurd as they are ungenerous, seeing that the convert has everything to lose by embracing the faith of Christ.

The main features of the work that now present themselves are the

Missionary Journeys. A most encouraging one was undertaken to Augusti Suvalki and Calvary, in 1835, during the course of which the missionaries were for many days in succession surrounded by crowds of eager and inquiring Jews. Speaking of his reception at Calvary, at that time containing 6000 Jews, Mr. Becker wrote, that on the afternoon of the first day of their visit, the number of Jews who came to their lodging to converse, "rose from time to time, from ten to twenty, and from twenty to thirty," with whom, he added, they were engaged during the whole afternoon till half-past eight o'clock. It was just the same the next morning and the next afternoon; at one time there were *fifty* Jews present together: and this state of things continued for several successive days. The chief speaker on the part of the Jews in these discussions, who parted from the missionaries in the most friendly manner, proved to be the brother of a person who seven years previously had been in communication with the brethren at Warsaw, and had intended to make a public profession of Christianity, but had been dissuaded by his father and relations, who had come a distance of *fifty German miles* to induce him to alter his intention.

No events of peculiar interest present themselves, though the work was vigorously prosecuted, until 1838, in which year a good deal of excitement was occasioned among the Jews by the reception of a Jewish teacher into the mission-house. He had many years previously heard of missionary operations being carried on among his brethren, and came for the first time, with the specific purpose of inquiring into the truth of Christianity, a little before Christmas in 1837, and continued his visits several times a week in spite of many very considerable difficulties. About Easter he intimated his wish to separate entirely from the Jews; and his admission into the mission-house being determined on, he left his school and friends on April 12th, and came to the missionaries with his eldest son, a boy about six years of age. This caused the mission-house to be almost stormed by the Jews; and on many Saturdays, when the number who came was especially large, "conversations were held with them in three or four different places—in the prayer room, the passage, and the yard." Many came repeatedly, among whom were some of the sect of the Chasidim,

and several learned Jews from the country ; among them, *at their own request*, tracts, and especially a number of New Testaments in the Hebrew and Jewish language, were distributed. Meanwhile the Jewish teacher, upon whom the eyes of all were fixed, boldly but with meekness confessed his faith in the Lord Jesus Christ as his Redeemer. The result of these and similar conversations it remains for the great day to disclose ; but one effect was at the time apparent, viz., that the Jews who attended spoke in a much milder spirit about Christianity, and listened with quietness to the proofs of its truth which were alleged.

We have taken the foregoing narrative from one of the official reports which, from the year 1835, the missionaries were compelled to lay before the " General Consistory of Evangelical Confessions ;" with regard to which reports the remark may be made, that though attended with some inconveniences, they had nevertheless this advantage, that the greatest possible accuracy of statement was secured.

Speaking of the general results of this year's labours, as tested by the applications for baptism, the missionaries remarked that scarcely in any previous year had such applications been so numerous as in this.

Cracow had been for some time occupied as a missionary station. It was a place where the Jew was at a great disadvantage with respect to Christianity. Worse educated than Polish Jews in general, " the Jews of Cracow know but little of Rabbinism and still less of Christianity." In such a place missionary work was attended with peculiar difficulties, and yet the work was not unowned of God. In 1833 the door was first opened for missionary work, the Government then gave free permission to circulate the Scriptures, and to establish schools among the twenty thousand Jews of Cracow and the surrounding district. Two important decrees moreover were passed by the reigning senate shortly afterwards ; one granting full permission for the establishment of a mission to the Jews, and the second prohibiting the undue interference of the rabbi in preventing the Jewish children from attending the school. During the five years, commencing with the year 1834, sixteen individuals had been baptized into the Protestant Church ; but during the summer of 1840, the number of applicants for baptism was quite surprising ; the missionaries had Jews in their rooms from six and seven in the morn-

ing until nine and ten at night. Some attended the family prayers both morning and evening, and some regularly visited the missionaries on Sunday evenings. To quote from a letter of Mr. Hiscock, the missionary at that time stationed there :—

“I am sure,” he writes, “it will rejoice the hearts of all dear Christians in England, who love the Lord, and consequently His ancient people Israel, to hear that there is really a great work going on here. To use Mr. Behrens’ own words : ‘Notwithstanding my severe sufferings, and further, notwithstanding the Bull of Excommunication (חורם) issued secretly by the rabbi, (secretly, because he knows that he does not dare openly to do so,) not a single day passed without the attendance of some Jews.’ That the rabbi should do this, is a strong proof that the strongholds of superstition, prejudice, and ignorance are beginning to totter. But we have better proof than this of the change that has taken place, *i.e.*, what we ourselves see and hear.”

CHAPTER XVI.

Review of twenty years’ Missionary labour—An interesting occurrence—Kalisch—Opposition at Cracow—Missionary Journeys—Lublin—Mr. (now Dr.) M’Caul’s visit—Trials at Cracow—Edict enjoining the Jews to adopt European Costume—Remarkable saying of a learned Jew on his death-bed—Testimony to the efficacy of the Mission—Changes—Visitation of Cholera.

In the report of the missionaries for 1841, laid before the proper authorities, there is a brief review of the effects of the past twenty years of missionary labour. Up to that period, in connection with the Mission, there had been baptized at Warsaw 115, at Lublin 33, and at Kalisch and other stations, occupied only for a short time, 5, making altogether a total of 153—no insignificant number, if we take all the circumstances of the case into consideration; but it would be a most fallacious test of the value of missionary work, if we were to estimate it merely by the number of baptisms to which we can point upon its registers. The remarks, which are subjoined in the Report to the above statistics, are most important, and embody a principle that is applicable to all missionary stations.

"Besides these," says the writer, "a great number have been baptized in other Churches of the country, after their attention had been directed to the Christian faith by the books circulated by the missionaries or by conversations with them, and some even after a course of instruction had been commenced with them.

"Another important result of the labours of the missionaries is to be found in the fact that by their means a knowledge of the most essential doctrines of Christianity has been widely spread amongst the Jews of this country, which has frequently manifested itself by a milder disposition towards Christianity; and, were it not for important reasons, particularly the difficulty of obtaining a temporal subsistence after baptism, which prevent many from embracing the Christian faith, the above number of baptisms would doubtless be twice or three times as large."

A most interesting occurrence, which happened *twice* during 1841, affords a very striking proof of the spirit of inquiry that had been excited. Some Jews were sent as a deputation from other Jews in the country, for the express purpose of obtaining from the missionaries in Warsaw an exact account of what Christianity really was, and of examining into its truth. The inquirers were of course answered, and they were furnished with suitable books. The visit resulted in the conviction coming home to the heart of one at least, that the Christian religion was the true one; and this, after he had parted from the missionaries, he communicated to them by letter.

Kalisch had been selected as a missionary station in 1838, and though two missionaries laboured there continuously, yet there were no apparent results until the year of which we are writing, 1841; not only had they during this year more opportunities for conversing with Jews, and testifying to them concerning that "only name" whereby we must be saved, but they had also the inestimable privilege of rejoicing over a Jewish teacher who was baptized, and witnessed a good confession in the face of much and violent opposition. One effect of this teacher's conversion was, that, whilst under instruction, the mission-house into which he had been received was for several weeks literally besieged, and the most learned among the Jews, who

formerly would hold no intercourse with the missionaries, now came to dispute with them, endeavouring to dissuade the proselyte from his purpose.

A curious instance of the opposition to the work, especially on the part of the Chasidim, a sect, as we have already noticed, numerous in Poland, occurred in Cracow this year; in the early part of it, the rabbi pronounced the following Cherem, or, Bull of Excommunication:—"Cursed be the man who visits the missionaries! cursed be his parents! cursed be his sisters and brothers! cursed be his relations! and may the door of his house be blocked up!" It entirely failed of its proposed end, for in the succeeding week more visitors than ever came. On the Sabbath following the promulgation of the curse, eighteen Jewish children came rushing up the stairs of the missionaries' abode; they were of the very poorest description, some of them very filthy, and afflicted with a disease of a most loathsome character, peculiar to the country. To these children they were enabled so to preach the simple Gospel of Christ, as to arrest their attention and to catch their sympathies, so much so, that the Jewish quarter was for several days afterwards in a complete uproar.

"I am quite persuaded," wrote Mr. Hiscock in reference to this occurrence, "that they were sent out of contempt and revenge; for when the children came all ragged and dirty, and some dreadfully diseased with the *itch* and *plica Polonica*, so that but for the power of faith I should have been afraid to have remained in the same room with them, breathing the same infected atmosphere, of course it was expected that we should have driven them away from the house with horror and disgust. But for once, at all events, they saw the difference between the awful brutality of Talmudical Judaism and the sympathetic sensibility of Divine Christianity; for, praised be God for His grace, we pitied instead of loathing them, and received instead of driving them away, and tried to help them, both in body and soul, for this world and the next. You will scarcely believe that Jews and Christians stood opposite the house, *for the purpose of seeing what we would do with them*: and when it was known that we had got them to hear

the Gospel of Christ quietly, and further, that they had answered questions put to them, and sealed the truth of God in Christ with their hearty Amen, the rage of the Jews was beyond all bounds. The Great Council was again immediately assembled. On former occasions it was agreed, at one time, that we were two great fools, and consequently that it was only a matter of astonishment that any Jew could be so weak as to listen to us; at another, that we were two dumb dogs who were making a great uproar,—rather paradoxical, by the bye. But on this occasion we were both to be turned out of Cracow, as two vagabonds who were trying to turn the world upside down."

The Chasidim were especially enraged, and one of them, whose brother was under instruction by one of the missionaries, even ventured on threats of assassination.

With regard to all this opposition, the remark is made in the same communication, "I hope and trust that as the difficulties increase, the work, the real work, will increase also. A great deal has, I trust, been done, but a very great deal remains to be done. I heard a learned young Jew say the other day, that it was only a wonder now that the doctrine of the Trinity should ever have been denied by the Jews;—and much more, quite as interesting to hear."

During the year 1842, the missionaries made several journeys. In the course of these they found much to do, being visited frequently by from two to three hundred Jews in the course of a single day, "with these they held conversations, laying the truth respecting the Messiah plainly and fully before them, and answering their objections. In every place they met with some who showed an inclination, and even expressed a desire, to embrace Christianity. This was especially the case at Plotzk, where they spent the greatest part of their time on this journey. It was also a singular thing, and rather pleasing, to observe many of the young Jews at this place showing, as it were, a special attachment, some of them not only coming every day, but even several times in the day, and attending to almost every conversation and discussion, which seemed to afford a hope that at least some of these persons would eventually embrace Christianity. From the great demand for the New Testament, the missionaries circulated on this journey

fifty-eight copies, besides separate parts of it; thirty Hebrew Old Testaments, 140 portions of the same, and 500 tracts."

Speaking of the Mission at Lublin, Mr. Lange thus wrote in 1843:—

"Though some may be desirous of knowing more of Christ Jesus, they are deterred from seeking that knowledge by the fear of their brethren; and the most anxious will be the most fearful of being seen, and denounced as a 'Meshummed.' We have known instances of Jews walking up and down before our house for a long time, watching anxiously for a moment when no Jew should be near to see them enter. We have even known them, when actually in our room, to be so full of fear, that they would gladly have hid themselves in a corner, and to inquire tremblingly whether there was any Jew in the house, or if any were likely to come. Some, when we have spoken to them in the street, have requested us to go with them into some by-way, lest they should be noticed by any of their brethren; and if seen, they would run off.

"But notwithstanding all these obstacles, many have come to us, and we may reasonably think that these are better and more seriously disposed than the others of their brethren, or they would not thus have run the risk of being found speaking to the missionary."

In the year 1844, the Rev. Dr. M'Caul was deputed by the Committee to visit Warsaw, the field of his early missionary labours. He was treated on the occasion by the ruling authorities with the greatest possible courtesy and consideration. On the value of Poland as a field of missionary operation, and on the conduct of the mission itself, he thus writes:—

"Poland still continues the same rich and boundless field of labour that it ever was. The labours of the Society for so many years have produced a most happy change in the tone and feeling of the Jews towards Christianity. Those who still reject it understand better its doctrines and its precepts; and are especially much more kind towards their brethren, whose conscientious convictions have led them to confess Christ. The missionary journeys this last summer were particularly successful. In every place crowds of Jews assembled in

the missionary's lodgings to hear and dispute ; and thousands of books and tracts were circulated. In Warsaw itself, the missionaries are never without visits from Jews, and several are always under instruction. There are many converts in Warsaw and other parts of Poland, who walk worthy of their profession, and now fill respectable stations in society."

In the year 1846, those of our missionaries who were posted in Cracow, had again to undergo the trial of being placed amid scenes of war and bloodshed. In the latter part of February of that year, the Polish Revolution broke out. Near Mr. Hoff's lodgings, an encounter took place between the soldiers and the populace, during which a convert who was a commissary of police was fatally wounded. It was not of long continuance, but when day dawned the light revealed a number of dead bodies strewing the street. The days following, until the 3rd of March, were spent by the populace in preparations for war. Having taken counsel together, the two missionaries, Messrs. Hoff and Behrens, determined to remain at their post, and though many of the houses were struck by round shot, and one danger succeeded another, God mercifully preserved His servants. During one of the most trying moments of this most trying time, Mr. Hoff was privileged to administer baptism to the wife and four children of a converted Israelite. He thus narrates the circumstance :—

"When the Austrian General was threatening to bombard us, the merchant, Mr. F——, who is a converted Israelite, called, requesting me to baptize his wife and four remaining children, as they were very anxious for it. As Mrs. F. and her two elder children had been preparing for this step for some time, and the two others are very young, after consulting with Mr. Otremba and Mr. Behrens, I acceded to their request. We may hope that the wish thus expressed, with the fear of death before their eyes, was perfectly sincere."

The year was marked at Warsaw by most unusual success ; no less than thirty were baptized in the Protestant Church, through the instrumentality of the mission.

We have before had to notice the influence of outward circumstances on the Jews. One of them, which was not without effect, was a decree issued by the Russian Government in 1846, enjoining them to abandon the peculiar costume which they had so long worn, for either the Russian or German dress. A period of five years was allowed within which the change was to take place. The younger part of the community hailed the edict with delight, the older members expressed fears, by no means groundless, that with the Jewish dress would be put off also Jewish habits of thought and feeling. Such a change could not be without some effect in breaking down the wall of partition that had so long separated between Jews and Christians.

In this year the missionaries reported that remarkable expression of a learned Jew on his death-bed, who, when requested by his friends to say something that they might treasure in their memories, is said to have thus spoken :—

“ Now, my beloved, listen to me. I die certain of two things, but uncertain of one, *viz., I am certain that I die a Jew ! I am certain that my grandchildren will die Christians ; but I am uncertain whether my sons will die as Jews or Christians.*”

The following testimony was borne to the efficiency of the Polish Mission, by a clergyman who visited Warsaw. He says—

“ As I journeyed to Warsaw, and on my return by a different route, I conversed with men of different nations and shades of character, Russians and Poles, Germans and Israelites, regarding the Jewish Mission established there, and was surprised to find how well the history of the Mission was known, how high it stood in their regard, and how very generally respected the missionaries were.”

A change was made in the missionary stations. Kalisch was abandoned, and in its stead Zgierz was selected as a more eligible place ; and a station was also established at Suwalki, as a point from which to carry on the work amongst the Jews of Lithuania, famous for their earnestness in religious controversy. In November, Cracow, which had been so long occupied as a missionary station, was transferred from Russian to Austrian rule. At first the Committee thought that

the work would not be molested, but in this they were mistaken ; for half-a-year had not elapsed before they received official notice to quit the place at the expiration of six weeks ; ultimately, however, they were permitted to return. In the year 1848, that dread scourge, the cholera, visited Poland. Such a visitation brings out strongly the hollowness of a merely formal religion, such as Judaism ; whilst some took refuge in a forced gaiety and unnatural dissipation, others betook themselves to superstitious ceremonies. Thus in Warsaw, in order to deceive death, they burned a number of geese alive, dressed up a large puppet and did the same with it, performed marriages in the burial place, and other like proceedings. Violent opposition to the Gospel was moreover exhibited on the part of many. Whilst this visitation necessarily raised up peculiar difficulties, it also gave the missionaries an opportunity of practically illustrating what Christianity really is, in their visits to the chambers of sickness and death, and the dwellings of poverty and want.

CHAPTER XVII.

Changes amongst the Jews in later years of the Mission—Its Influence on the Jews of Russia—Further Changes—The Mission Suppressed—Departure of the Missionaries—Review of its Effects—Reflections.

IN the latter years of the existence of the Polish Missions, very great changes began to take place amongst the Jews, so that, to use the words of an eye-witness who observed them, " The Providence of God seemed to be training them for some great event." This was in some measure at least owing to the greater facility of communication occasioned by railways. Journeys which formerly occupied weeks, and whose weary tediousness precluded many from attempting them, could now be performed in a few days, so that Jews from the interior of Russia, who would under former circumstances never have left their homes, now visited the great Continental fairs, and, mixing with their so-called reformed brethren, were speedily infected with their lax notions. " I remember," says the individual quoted above, " having seen Jews, who,

when they first came over from Russia or Poland, would scarcely touch any cooked food, certainly no animal food, in any Jewish house in Berlin; for it was their opinion that it was not 'koscher' (clean) anywhere here. I have met these same Jews a year or two after, and they were no more the same persons. They not only ate everything in every Jewish house in Berlin, but many things even in Christian houses anywhere. And in the same proportion had their orthodoxy in other matters subsided."

This was not, however, universally the case; for in the Lublin district the old impediment increased with redoubled force, viz., the fanaticism and opposition of the Chasidim. There Rationalism found but few adherents; and yet everywhere, in spite of the chilling influences of a cold and indifferent Rationalism on the one hand, and the blind zeal of an intolerant fanaticism on the other, Christian truth was making progress. Even at Lublin there was a considerable number of proselytes of different classes—physicians, teachers, merchants, and handicraftsmen—the majority of whom, as far as man could judge, were walking consistently with their Christian profession.

In Warsaw, also, proselytes were to be found in every grade of life, and could in the majority of instances be spoken of as being industrious and trustworthy. In the year 1851, out of 326 converts who had been baptized through the Mission in Poland, 150, whose conduct might fairly be considered consistent, were living in Warsaw and other towns in the country, though the Mission, owing to the state of the law which compelled the missionaries to hand over their converts to some congregation, was placed under disadvantages as regards the supervision of proselytes. But perhaps that which we may look upon as most encouraging, is the fact that this Mission was beginning to exercise an indirect but unmistakeable influence on the Jews of Russia. During some months in 1850, says the Report for that year, "Jews from various parts of Russia have called on the missionaries at Warsaw, to purchase large quantities of *Hebrew Bibles*, to take with them to their distant homes. On these occasions they also begged for Hebrew New Testaments, for their friends at home. Interesting information has reached your Com-

mittee from other sources, which shows that a work is silently going on among the Jews of the great Russian Empire, of the extent of which we can form no idea, but have the satisfaction of knowing that the publications of this Society have been the blessed means, though its missionaries have not been permitted to be the visible instruments. Jews themselves have reported that in the heart of Russia many written copies of the 'Old Paths' are in existence, and are read in secret by the Jews, and that a Hebrew MS. of that work was known to have been sold for about £2; and that there are also written copies of the Hebrew New Testament in circulation. It has been stated that the very secrecy of the matter stimulates many to read it. These are remarkable facts, as indicating the signs of the times." This demand continued increasingly during 1851; and had it not been for hindrances experienced by the Committee, in transmitting to their various stations in Poland supplies of the Scriptures, the number actually circulated might have been trebled. We ought not to omit to notice another change which was every day making itself more manifest in the habits of the Polish Jews, which though it had its adverse influences, yet was undoubtedly on the whole favourable to the spread of Christianity amongst them. It is thus alluded to in the Report of 1851:—

"The Jews in Poland are unmistakeably, day by day, falling off from their old profitless habit of Talmudical study, and likewise, as opportunity offers, from that course of traffic and barter, which, owing to external oppression, had become their second nature. They now seek to exchange those pursuits for occupations of a more regular and industrial kind. Manual labour and mechanical effort are extensively represented by them. As yet they are generally found to choose such handicrafts as require comparatively little bodily strength and exertion. In the rural districts there are several Jewish villages, where they carry on agriculture; but this does not prosper to the same extent as other mechanical trades do: partly on account of hindrances arising from their own ceremonial law, and partly from circumstances peculiar to the country."

It is of consequence to note such a fact as this, inasmuch as it

furnishes a most satisfactory answer to one at least of the many prejudices which exist against the character of the Jew ; we allude to the idea that he is unwilling to labour for his bread. In this, as in many other respects, the Gentile nations have helped forward Israel's affliction, by the oppression and unjust restrictions that they have been ever ready to lay upon their industry : they have, in fact, maligned them for not doing what they themselves had rendered practically impossible.

Several missionary journeys were undertaken in 1851. In the course of one, the following deeply interesting circumstance occurred. After a long and serious conversation, one of those present exclaimed with deep-felt emotion of heart : " Oh ! that God would have mercy upon us, and make an end of our sad state, either by destroying us all from the earth, or by bringing us all at once to the truth."

We have now brought the history of the Polish Mission down to that period, when it pleased God in the inscrutable dealings of His Providence, to permit the door to be closed against us. The late war with Russia is an event too recent to need more than a passing allusion. It could not reasonably be expected while that war was being carried on with the very greatest vigour, that an English mission, however peaceful its object, would be tolerated in the very heart of the Russian Empire ; and indications were not wanting that soon its work was to cease. Various tracts about to be printed, which had already received the sanction of the Consistory, were unaccountably detained at the Censor's office ; and in the month of May, 1854, " the missionaries in Warsaw were summoned before the Russian authorities, to receive various injunctions and restrictive orders on pain of being expelled from the country. One of these was to submit all their official correspondence with the Committee to the Russian Government, who promised to forward it to London ; and to circulate no books, not even the Bible, among Christians. The letters and journals were from that time submitted as prescribed, but never reached London. This state of things continued from the end of May till the 28th of December, when the missionaries were again summoned to appear before the Russian authorities, to hear an imperial order read, which

imposed upon them and their brethren in the country, the discontinuance of all missionary work from that day, and enjoined them to be prepared to leave the country in three weeks, *viz.*, on the 13th January, 1865, the New Year's Day of the Russian Church."

The shortness of the notice, and the severe period of the year, the depth of the Russian winter, entailed both loss and hardship; this, however, they had to bear patiently; and it was nothing in comparison to the pain which they felt in leaving a field of labour which had now been occupied for three-and-thirty years, and which had become endeared to them as well by the difficulties and anxieties through which they had passed in those eventful years, as by the many tokens of blessing and approval which they had received at the hands of a gracious God. Through the kindness of General Rüdiger, a Protestant, himself spiritually indebted to the mission, and always its warm friend, the brethren at Warsaw received some respite. Perhaps one of the most striking testimonies ever borne to this mission, was the touching leave-taking, as we may not inaptly call it, which took place at the Warsaw railway station:—

"When the brethren Becker and West arrived at the railway station on the 8th of February, to quit Warsaw, with their families, the scene was overwhelming. Crowds of people of all classes, Jews and proselytes, Protestants and Roman Catholics, and members of the Greek Church, together with their own more intimate friends, had assembled to take a last farewell of the missionaries; and it may well be doubted whether the railway station in Warsaw ever before exhibited such a spectacle, and whether exiles ever left the Russian dominions so universally regretted and respected, and with such heartfelt blessings following them, as was the case when these devoted and long-tried missionaries to the Jews in Poland were compelled to leave the sphere of their labours. It is also an important fact, that whilst preparing to leave, *they never heard the slightest exultation on the part of the Jews on account of their expulsion*; on the contrary, they experienced uniform kindness and sympathy; many expressed their regret, and listened attentively to the Gospel message."

Thus closed the Polish Mission, just *three* weeks before the death of

the Russian Emperor, and we may content ourselves with saying in reference to the years which have since elapsed, that though many efforts have been made to obtain permission to re-establish our mission, they have been entirely unsuccessful. There is something very solemn, very awful in the thought of a missionary field thus suddenly closed in the very height of its usefulness, "its sun gone down while it is yet day;" such an event, perhaps more than any other in missionary experience, serves to bring out strongly the responsibility that attaches itself to those who conduct the Lord's work. Opportunities gone beyond recall—mistakes that cannot be corrected—all seem to cry out against us trumpet-tongued. It is but a sample of what we shall all of us have to feel, when life's work shall be done, and we shall have to look back upon its years gone from us for ever. How precious, when these thoughts with almost crushing weight crowd upon the mind, becomes the assurance that "we have an advocate with the Father, Jesus Christ the Righteous, and that He is the propitiation for our sins." How blessed the declaration that we are accepted according to that we have, and that "God is not unrighteous to forget our work and labour of love."

Let us, in conclusion, very briefly review the history of this mission. If we look at direct results they are not unsatisfactory, though for obvious reasons they do not afford a just criterion. 361 members of the house of Israel were admitted by baptism into the Christian Church; and to take another branch of missionary work, what a blessed thing is it to think of the very large number of copies of the Word of God which have been circulated. On this subject it was said, in 1852, "Since the circulation of the first 200 copies of the New Testament, and 2000 tracts, by Dr. M'Caul, during the fair held in Warsaw in the summer of 1821, which were carried by the Jews themselves all over the country, some thousands of copies of the New Testament, and perhaps 100,000 tracts have been also circulated, especially on the numerous journeys made since that time. Besides the Hebrew Scriptures, more than 10,000 Bibles in different languages, and upwards of 15,000 New Testaments have been circulated, of which many have come into the hands of the Jews."

In the latter years of the mission, a growing acquaintance with the last-named book was experienced. Frequently Jews, when they came to dispute with the missionaries, exhibited a thorough acquaintance with the leading points of difference between Rabbinism and Christianity, and often made the New Testament the basis of their argument. An interesting instance of the increasing estimation in which that blessed book was beginning to be held occurred in 1853:—

“A rich young Jew had purchased a New Testament, which he kept in a bag with his Talith and Tephillin. One morning when he was at prayers with the rest of the Jews, a little boy got hold of the bag, and pulled out the Testament. An uproar immediately ensued, and the father-in-law of the young Jew seized the book, tore off the cover, and would have destroyed it. But the young man sprang forward, and regained his Testament, exclaiming, ‘If Christians were to treat your books thus, and destroy the Talmud, it would be a very good thing, for then the Jews would be sooner delivered from their present blindness.’ ”

It is comforting to think that though the missionary voice is no longer heard, yet these silent witnesses still speak, and past experience tells how effectual is the testimony they bear. “Often,” said one, “when we get into conversation with Jews whose prejudices against Christianity seem to be very much weakened, it proves that years before they have received a book or tract, and *though a long period has elapsed*, the impression has remained.” Indeed, during the existence of the mission the effects of the circulation of books, tracts, and Scriptures, were often evident.

But lastly, take another point. It has been apparent, even in this limited history, that from the day when the mission was established, the position of the Jew has been greatly altered for the better. We find restrictions removed, education promoted and encouraged, and in very many respects a general improvement. We do not wish to arrogate to our Mission in Poland what does not properly belong to it, but still we think that we may reasonably trace to its influence much of this amelioration, which we know is still going on in Russia, as we learn every now and then from notices which occur in the public journals. If it

did nothing else, it served constantly to call the attention of Government to their state. We may be allowed perhaps to add that even the continued exclusion of the Protestant English Mission is a presumptive proof in itself that Russia at least was sensible of the obligations under which the Jew lay to Protestant Christians, so much so as to take this precaution—a needless one assuredly—lest England through her missionaries should steal the hearts of her millions of Jewish subjects.

Solemn are the thoughts with which a Christian must close the review of a mission, which has thus arisen, progressed and terminated, in connection with the country within which it existed. Little did the rulers and people of that land know the prolific seed of blessing which the providence of the God of Israel had deposited in the midst of them, in fixing at Warsaw a Christian mission to the Jewish people. Had they fostered it, as a true faith would have taught them to do, innumerable sheaves of golden grain, in the shape of national prosperity, social blessing, and religious advancement, would by this time have stood thickly through the land, and the opportunity for permanent national elevation would have been won. But the opportunity has passed: and there seems a stubborn determination to prevent its recurrence. Thanks be to God, England in many thousands of her sons, has appreciated the privilege of blessing the Jew; and nothing can displace our conviction that her full measure of safety and glory shall be reaped from their devotion to this cause. We only would that instead of comparatively few, *all* our people felt the blessing that is so near them; and that they would carry out to the full, nothing daunted by the taunts of the indifferent and unbelieving, the duty and privilege which Russia has repudiated, of seeking the good of God's ancient people, and of securing that blessing with which this special course of Christian charity must infallibly be crowned.

CHAPTER XVIII.

The Posen Mission—Willingness of the Jews to hear—The Posen Auxiliary Society—Appointment of a Missionary—The beginning of the Posen Schools—Opposition of the Rabbi—Interesting Anecdote—Mr. Graf's account of the Schools—Baptism of a Jewish Teacher—Rev. W. Ayerst's Remarks—Attendance at the Schools—Influence on the Parents—Report of Deputation in 1849.

THOSE who have read the previous chapters in this series will remember that our missionaries, when compelled for a time to retire from Warsaw whilst the question, whether the Mission should be tolerated or not, was pending, withdrew to Posen, and that their presence and teaching created no small stir there, not only amongst the Jews, but amongst the Christians, who, under the patronage of Prince Radzivil, formed themselves, towards the close of the year 1822, into an Auxiliary Society. "Finding," as they expressed it, "the objects of the Society to be perfectly Scriptural, they could not resist the admonitions of the Divine Spirit, which they then found to be directed to them also." They felt themselves placed, as it were, in the very centre of the people of Israel, more so than other existing societies. Posen was in fact a most promising field of labour. There were in the Duchy of Posen at that date, upwards of 64,000 Jews, which gave a proportion of one Jew to every fifteen of the whole population. In the towns the proportion was still more striking, viz., one in five.

The Jews also manifested a desire and a willingness to listen to the message of salvation; thus, for example, at Lissa, Mr. Becker was compelled to call in the assistance of a police officer, not for purposes of protection, but to restrain the eagerness of the Jews, for the press was so great, that it was impossible to distribute the books in an orderly manner. And when in the following year Posen was visited by Mr. Handes, a missionary sent out by the Berlin Society, but supplied with books by this Society, the Jews visited him in crowds, applying for books or for religious instruction; and several young

persons expressed a wish to embrace Christianity. He further discovered that several Jews were in the habit of meeting on stated days for the purpose of reading the New Testament, and that, in the public school for the education of Christian boys, free places had been appointed for Jewish children, fourteen of whom attended, and appeared desirous of Christian instruction.

In the year 1824, Professor Tholuck made the following communication :—

“The Posen Auxiliary Society earnestly requests the appointment of a resident missionary. The clergymen at that place refuse to give instruction to proselytes, though there are several in the town who desire it. In my next I shall inform you of the distressing situation of a Jewess, who wished to become a Christian, but could obtain no instruction. A resident missionary in Posen would be a real blessing in more than one respect, and therefore I venture to recommend the early appointment of a fit person, at least for a temporary residence.”

In consequence of that desire, Mr. Bergfeldt was sent to Posen in 1825, and was joined in a few weeks by Mr. Wermelskirch. The president of the Reformed Churches invited Mr. Wermelskirch to preach for him; and some members of the royal family, who were present, afterwards assured him of their favour and protection. Permission was further given him by the president, to preach in his church every Sabbath day. These important openings determined him to remain at Posen until Mr. H. Bergfeldt should be ordained. At the instance of the Princess Radzivil, a service was commenced to the Jews, the attendance of whom in a few weeks amounted to seventy-five, besides Jewesses; and in the following year it was stated that the attendance of the Jews, even in the coldest and most unpleasant weather, was constant and large. In 1826 Mr. Wermelskirch received the royal permission to open a school for Jewish children, (one, as the Report of the Berlin Society states, had been for some time established, in which thirty-nine Jewish children had received instruction). Accordingly Mr. Hartmann was sent to strengthen the Mission and to act as catechist or schoolmaster, and this commences the history of that very interesting part of our missionary work, the Posen Schools; for the

success which attended the opening of the first school just alluded to soon led to the establishment of others on the same plan. The principle was simply to afford Scriptural instruction to such Jews as were willing to come to be taught.

The following communication was written by Mr. Wermelskirch some time after the opening of the school:—

“The number of children at the school, requesting to be admitted, and coming for a day or two, increased rapidly to 160; but it soon decreased, in consequence of the attacks of the rabbi and his orthodox disciples, to eighty or ninety. Now we have from fifty-five to sixty girls, and only two boys, who regularly attend. Last week the rabbi had fastened a paper on the door of the synagogue, declaring, that whoever sent their children into the Missionaries' School, and got them, as it were, baptized, committed a great sin. The children notwithstanding, with a few exceptions, continued coming, and their parents assured us that they would not take them away, knowing that they were taught nothing bad. Some even said that they would go to the rabbi, and state that the school was a good one, and that he ought not to preach against it. One woman, indeed, pressed Mr. Hartmann to go and speak to the rabbi. Having already determined in my own mind to visit him, I went myself on the following day, but found him much irritated when I mentioned the school. I then went to the woman, and to a very respectable man, and told them the rabbi's feeling about it, and exhorted them to continue their children with us, if they were convinced in their own minds that the children were not led astray; for there is no ground at present to hope that the rabbi will countenance the school. Some wicked boys circulated a report that those who persevered, would be beaten and pelted with stones and dirt; and the other day a party of them actually waited before the door, and saluted the poor girls with a shower of stones, but the assistant teacher having happily come down, saw them; he caught some of them, and threatened them with the police. We have ordered an officer to stand at the door for some time, to prevent mischief. We have great reason, however, to rejoice, for *we have more children than the Jewish teachers who are paid by Government,*

and we enjoy more of the love and confidence of the Jews in general than they do."

In spite of this bitter opposition on the part of the rabbies, the schools held their ground; the number of scholars after a time again daily increased, old ones returned, and new ones were added. In the next year's report the following occurs:—

"It is surprising what progress the children have made in the short time they have attended, not only in reading and writing, but in the knowledge of the Word of God. A great improvement has also taken place in their general behaviour, so that they do not seem like Jewish children. We have gained the affections of the children to a great degree. They prefer being with us to being at home, and many evince the strongest disposition to become Christians."

The following very interesting circumstance occurred in connection with these schools, showing clearly what the effect of Scriptural teaching must be:—

"The other day a girl died, who had formerly attended; but, before this momentous change took place, she sent for her friends to take leave of them. She then in their presence called one of her sisters to her bed, and, gathering her last strength, told her, 'Go, after my decease, to the missionaries, and thank them for the instruction they gave me.' Whilst the friends were thunderstruck and very angry, she fell sweetly asleep, and we hope not without a saving knowledge of Him, of whom she had often heard. In consequence of this petition, and her attendance at the school, the Jews at first refused to bury her at their burial ground; but being assured that the Christians would bury her if they would not, she was placed among her nation, though much fewer people followed the coffin than usual."

The foregoing anecdote is taken from the Reports of the Posen Society, under whose superintendence and direction the London Society placed each successive school as it was opened. Without attempting any independent mission, they kindly undertook to attend to the management and formation of the schools, contributing to the expense incurred, and furnishing a quarterly report of their proceedings.

The schools in the Duchy of Posen continued with occasional checks to prosper and to increase. In 1832 Mr. Graf wrote concerning them to this effect:—"Besides the progress which the children have made in other subjects, they have acquired such a knowledge of the Old Testament and of Biblical truths as is not to be found in many Christian schools. They are likewise acquainted with the main points of the history of our Lord and His work."

In the same year an evening school was opened for adults: they were instructed in reading, writing, and arithmetic, but on the Sabbath they merely read the Bible. They were besides made acquainted with the prophecies concerning the Messiah, and their accomplishment in the person of the Saviour, by means of the Old and New Testament. A Jewish teacher attempted to open a rival school, but apparently without success.

The next year was marked by the baptism of a Jewish teacher and his two sons. Mr. Wermelskirch wrote home the following account of it: "On the 13th of this month, — was baptized along with his two boys. Having always been a distinguished teacher and a highly respectable character, a great crowd of Jews and Jewesses had assembled. Having offered up prayer, and read out of the Old Testament, Ezek. xxxvii. 1—14, and out of the New Testament, John iii. 1—15, I preached from Matthew xviii. 11, showing the truth and purpose of the appearing of Jesus Christ. I then held an address at the baptismal font; after which I baptized them. The crowd was immense—had there not been policemen in church to prevent any excess, and preserve order, I should neither have got up nor got down the pulpit, and the baptism must have been postponed to another occasion. Notwithstanding this innumerable audience, there was great quietness during my speaking, especially during the sermon, which seemed to come home and make a marked impression. The general observation which was made afterwards was, that I had been very cunning to give them a sermon first before I administered the baptism. I feared some noise on the way home, but having procured a friend's carriage, I drove off very quickly, so that they had no time to collect. —, and also his two boys, have

given all our friends much pleasure; his enemies cannot bring any thing to his charge; but his wife, led away by the rabbi, has left him for the present."

One most significant token that the Mission was doing an effectual work in Posen, we must not omit. During the course of one year the sum of £86 was received in the district, in payment for copies of the sacred volume.

In the Posen schools the Old Testament alone, without rabbinic commentaries, was taught, but its perusal soon created a desire for the New; to which fact the Rev. W. Ayerst thus alluded in 1836: "The New Testament (he says) has not been *forced* on the children; we have no occasion to do this; the simple, plain reading of the Old Testament, unadulterated with Talmudical perversion, is the proper business of these schools, and it is attended to, and that faithfully, as I have good reason to know; but when the children themselves *ask* for the New Testament, as they did in Posen, or when their *parents tell* them to ask the teacher to lend them one, we have another proof, if such proof were wanting, that if they know Moses and the prophets, they will find Christ of whom they spake." We may pass over the next few years, during which the missionary work steadily proceeded amid many encouragements, and also many trials. The friends of Israel had every year reason to be more and more convinced of the value of the schools, and of the influence which they exercised on the minds and habits of the children who attended. "Any one," says the writer of the thirty-seventh Report, "who knows how the majority of the children of the poorer classes of Jews are brought up, will be equally rejoiced and surprised at the result of these schools; and even those who pour contempt upon missionary work, would have to acknowledge their value and efficiency." In proof of the extent of their influence, we may mention that in 1846 the aggregate attendance varied from 591—the highest number to which it attained—to 397, its lowest point; and between 1827, when the first school was founded, and 1849, 2520 Jewish children had passed through them. Not only were the children influenced, but in many instances it pleased God to "turn the hearts of the fathers to the children." Thus a pious Christian who, when visiting

a Jew, saw in his lodgings a Bible, (both Old and New Testaments,) received this answer from him, when he asked him whether he read the book: "The Bible is my daily bread: one of my children received it several years ago in the school of the missionaries; and ever since I have read it as much as my business will permit."

In 1849 the Mission was visited by a deputation, who, after having examined the school at Posen, spoke thus:—

"We must not omit to advert to the satisfaction we experienced in witnessing at Posen an examination of the Mission School for Jewish children. Above fifty were assembled, consisting of about forty girls and ten boys. They were examined by their pious and able teacher in the Scripture prophecies of the Messiah—the fulfilment of them in Jesus—on the history of His passion and death, and the application of those facts as the ground of hope for salvation. It was not possible for any scholars, in any country, to afford a more pleasing proof of the admirable scriptural instruction of this school, which there is reason to believe is a fair sample of them all. It is most desirable that the number of these schools should be increased. Their number, at present, is nine, containing 548 scholars."

There can be no doubt that the truth has not been preached in vain; though owing to the peculiar circumstances of the place, especially the bitter persecution to which any convert was exposed, other places have been apparently more fruitful in results.

We cannot but regard the following as a very accurate description of the position in which multitudes of Jews stand in other places as well as Posen. "The feelings of the Jews towards Christianity in this district," says one writing within the last few years, "are a mixture of regard, fear, and hatred. They admire its precepts, and know too much of the truths it reveals, to allow of their rejecting it as a fable; while at the same time its requirements go far beyond the obedience which they feel disposed to render. Many a Jew has said to the missionary, with a sigh, 'Would that I had been born of Christian parents;' and this is the feeling of the majority of the more thoughtful among them."

We need not extend our account of this mission, but shall close with

the remark, that though on the spot results have not been apparently large, yet this district has always been a place for *sowing the seed*, the fruit of which has been gathered elsewhere ; for a very large proportion of the Jews who have been baptized in Europe during the last five and twenty years have come from the Duchy of Posen.

CHAPTER XIX.

Palestine naturally thought of as a field of labour—Its fitness—Jewish feelings towards Jerusalem—The peculiar character and circumstances of its population—First steps—Lewis Way's visit—Testimony of American Missionaries—Determination of the Committee.

It was natural that the thoughts of those who were interested in the cause of Israel should be directed at an early period to Israel's land and city as a field of labour. It has sometimes been asserted by those not favourable to the work, that to establish a mission there, was a rash and unadvised attempt, based upon merely romantic feelings of enthusiasm ; and in confirmation of this view, appeals have often been made, and are made even at the present time, to what our adversaries are pleased to regard as the inadequate results that have followed on years of labour. We are persuaded that such objections, when *honestly* made, arise from a total misconception of the whole matter ; and that there is no one who has at all studied the question of Jewish missions, but must feel that it would have been impossible to have ignored Jerusalem, and that the work which has been really accomplished there has had the best possible effect, and has been felt far beyond the comparatively narrow limits of the Holy Land itself. For altogether independently of the interest which every student of God's word must feel in that place, so linked with holy memories in the past, so bound up with blessed hopes in the days which are yet to come—independently of the historical associations which at the very name of Jerusalem crowd upon the mind, and fill the heart with emotions too strong for utterance—independently of all these things, there was a *practical* value attaching especially and peculiarly to this field of missionary labour. Does not the Jew in all the

various lands of his dispersion, from the frozen steppes of Russia to the burning regions of India and Persia, turn with longing expectation to Jerusalem, the city of his solemnities? Does not many a Jewish heart find utterance for its feelings in those exquisitely touching words, "If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy?" (Ps. cxxxvii. 5.) This being so, Jerusalem becomes necessarily to the Jew a point of constant observation and regard. Every thing that is done there, is noted, commented on, and criticised, favourably or unfavourably as the case may be. Now we believe that one of the great objects of the Society was to rouse the Jews from their apathetic indifference to Christianity, to shake the indolent conclusions of unreasoning prejudice, and to compel them to put the question, What in reality is Christianity? * and we believe that our efforts have been largely blessed in this respect. What could be more effective to this end than a mission at Jerusalem? Every protest against the perversion of false Christianity resounded thence throughout the whole Jewish community, and when the banner of a pure Protestant faith was unfurled upon Mount Zion, it was manifest to all. Nor let us omit, while on this subject, that this protest was peculiarly necessary at Jerusalem, where all the idolatrous absurdities displayed by the Latin and Greek Churches, in connection with the so-called holy places, were so fearfully conspicuous, justly making Christianity a byword and a proverb to the Jew, as long as he saw it only in such manifestations.


But there was another reason to justify the choice of Jerusalem

* On this point we were much struck with a conversation which one of our missionary brethren mentioned as having actually to his knowledge taken place between two Jews. Two missionaries had visited a place where many Jews resided. In reference to this visit, one Jew remarked to another, "What possible purpose can these men hope to serve by thus coming to our town? their visit must be utterly futile." "Far from it," replied his companion, "if they only walked through our streets without distributing a single tract, or making a single remark, their visit would still have effected much, for they would have drawn men's attention to their object, they would have excited the inquiries, What do these men want? why have they come? who has sent them?" &c., &c.


as a station, namely, the very peculiar character of its population. Not only is Jerusalem bound up with the best affections of the Jewish heart, but with its superstitions also. We are well aware how in all religions whose mainspring is self-righteousness, the outward and the material takes the place of the spiritual and the inward, and so in the system of Judaism. Jerusalem is holy ground to live on—vantage ground to pray from—and blessed ground to die on; from hence it arises that whilst the native population of Jerusalem is comparatively small, there is a considerable number of earnest, pious, aged Jews, who have come to spend their declining years in the Holy City, and finally to lay their bones in the sacred land. This they are enabled to do by the contributions of their brethren in various countries—the inducement to such contributions being the desire to obtain an interest in their prayers. Speaking of the Jewish residents in Jerusalem, Hebron, Safed, and Tiberias, the Rev. W. B. Lewis says in a letter dated May, 1824, “There are new settlers in these places almost every year. They come many of them advanced in years, to spend quietly the remainder of their days in reading the Talmud, and at length to die happy in the land of Abraham.” These people are most peculiarly situated; they are there with no local means of support, but dependent on the dole of charity* from their brethren abroad. We need scarcely point out that this is at once a source of weakness and of strength too; of weakness, as it enhances tenfold the difficulty felt everywhere of proselytes supporting themselves after baptism, and it gives moreover to those who would keep back the Jew even from inquiry and investigation, an iron grasp upon him. But the very circumstances of this population thus constituted, is also a source of strength. It was and is *representative* in its character; there are friends and relatives in the distant lands which they had left, whose hearts beat in unison with theirs; nay, we may say the same of the heart of every devout Israelite, and thus is Jerusalem rendered not only a central point of *observation* to the whole Jewish people, but also a central *source of information and intelligence*.

* We have noticed lately in the Jewish press, that some are beginning to question the propriety of the annual remittances of money to Jerusalem.


It will now, we think, be obvious that the judgment of the Committee was sound and sober when they determined to occupy this field, and that to measure its usefulness merely by results which have actually been registered upon the spot, would be to form a very inadequate estimate indeed. The first steps towards the foundation of the Jerusalem Mission were taken by the Rev. Lewis Way, during a temporary sojourn at Nice, where several residents contributed upwards of £230 as a "Palestine Fund for the erection and maintenance of Chapels, Schools, &c., and for other missionary purposes within the precincts of the Holy Land;" and this was followed by the opening of a "Special Fund for the support of a mission in Palestine" by the Committee at home, who tell us in their 15th Report, that what they had heard from Mr. (now Dr.) Wolff and others—the former having been sent out under the direction and at the expense of a few private individuals—concerning the Jews in Palestine and the adjacent countries, had strongly confirmed their previous persuasion that a prospect of very extensive usefulness lay open before the Society in those regions.



The next step was the journey undertaken by the Rev. Lewis Way, accompanied by the Rev. W. B. Lewis, to the shores of the Mediterranean, and eventually to Syria; his intention being to spend some time at Jerusalem. Ill-health compelled him to return, leaving the Rev. W. B. Lewis behind him, not however before he had taken preliminary measures for the establishment of a mission, by engaging on his own private account a suitable residence, called the college of Antoura, to be employed as a place to which missionaries on first going out might resort, in order to study the language and become habituated to the climate.



In Mr. Way's views and projects, the Rev. Pliny Fisk, one of the American missionaries in Palestine, fully concurred; nay, offered to unite with him in taking the college of Antoura on behalf of his friends in America. In this matter, however, Mr. Way deemed it best to act independently. Mr. Fisk thus wrote to a friend, with respect to the prospects of missionary work in Palestine:—"Before I visited Jerusalem, I entertained some doubt about the expediency,



and even about the practicability, of establishing a mission there. A residence of two months has entirely removed these doubts, and I wish now to see a missionary family there." These sentiments were fully concurred in by another missionary, Mr. King:—"Our prospects," he wrote, "with regard to the establishment of a missionary station here, are quite as favourable as we anticipated. Difficulties there must be—difficulties we expect. But in the name of the mighty God of Jacob will we set up our banners, fully believing that the time is approaching, when the standard of the cross shall wave triumphantly on the walls of the Holy City, and when the dwellers in the vales and on the mountain tops of Judea shall shout to each other, and sing, 'Glory to God in the highest, and on earth peace, good will towards men.'"

The Committee having now received sufficient information, and having had their views confirmed by various persons capable of forming a judgment on the matter, resolved in 1823 no longer to postpone the adoption of effectual measures for carrying on the good work at Jerusalem, and accordingly determined to establish a permanent mission in that venerable city. X

We cannot better conclude our present chapter, than with the sentiment expressed by Lewis Way in reference to the first step which he was privileged to take in the establishment of the Palestine mission—a sentiment which those who are *weak in faith* too often forget, and those who are *without faith* entirely ignore. "We live," he wrote, "in the days of means and not of miracles, and experience proves that according to moral as well as natural operation, we are not to plant *trees* but *seeds*."

CHAPTER XX.

Difficulties—Efforts to hinder the circulation of the Scriptures—Turkish Firman—State of Turkish law—Dr. Dalton's arrival and death—Mr. Nicolayson's arrival—Disturbed state of country obliges Missionaries to leave—Their return—Fresh troubles.

THE most encouraging moral feature which presented itself in the early days of the Palestine Mission, was the eagerness which the Jews manifested to obtain possession of the Word of God. Mr. Lewis thus wrote from Syria in November, 1823 :—

"I have never witnessed a greater desire, on the part of either Christians or Jews, than at this place, for the Word of God; and the priests themselves, as they walked the streets, became persecuted, by Jews as well as Christians demanding of them the Book of Life; and by their own wish I supplied two or three of them with Testaments and Psalters, for the purpose of giving them, with their own hands, to some of their friends and the well-deserving. I brought a full case of Arabic Scriptures, (Bibles and Testaments,) with me from Beyrout. The whole was distributed in a short time, as well as half a hundred copies of Genesis, and Psalters."

There can be little doubt that the sword of the Spirit is the best weapon we possess, and all our missionary experience, gathered during the last fifty years, has attested this most completely. Hence we need not be surprised to find Satan directing his most strenuous efforts against the free circulation of the Scriptures. Opposition soon sprang up among the Jews themselves. The Sephardim Jews in Jerusalem took exception against certain peculiarities in the earlier editions, and some copies were burned and otherwise destroyed; but the most alarming efforts were made by those without. In a letter dated Malta, October, 1824, the Committee received accounts from Palestine, that attempts were being made, both by the Roman Catholic and Turkish powers, to prevent the circulation of the Scriptures, the distribution of tracts, and the preaching of the missionaries in Palestine. At the same time these efforts were seconded by the Maronite Patriarch,

who took violent measures to compel the surrender of the premises at Antoura, which we before mentioned as having been taken of the Vicar Patriarchal, Hannah Marone, by the Rev. Lewis Way, on behalf of the Society. The Propaganda was in fact all alive. Papal bulls arrived in Syria, and letters were addressed to various ecclesiastical authorities, urging them in the strongest terms to put down the *Biblemen* by every possible means. In one of them the missionaries were described as "banditori dell'errore e della corruzione." The Maronite Patriarch also fulminated forth his anathema, prohibiting all Bible-books, *correct or incorrect*, and offering little hope of absolution to any Maronite possessing, borrowing, or reading a Bible. The Patriarchal Vicar who had let the college of Antoura to Mr. Way, found himself in such difficulties that he threw himself on Mr. Lewis' kindness, who, taking all the circumstances into consideration, deemed it most advisable to surrender his right to the college, only demanding sufficient time to provide another residence.

But more serious in appearance, at least, than Papal bulls and Maronite anathemas, was the Firman which the Sultan was induced to issue, prohibiting the distribution of the Scriptures, of which the following is an extract :—

"Let it now be certified that at this epoch it has been ascertained, that bound books have been printed in Europe; viz., the Old Testament, Psalters, and Gospels, and the History of the Disciples (or Apostles) at the end; of every sort two or three thousand, with an Epistle (or tract) in Persian. It is to such a degree, that there are arrived of them at this the residence of my exalted blessedness, of each kind two or three hundred, and with them four or five pieces of the Epistles (or tracts) in the Persian. By this means have arisen amongst the heads of people and the people themselves, disputations and apprehensions in a way of trouble and disturbance. And as it is fit that I should thoroughly put a stop to such doings, when they take place in my happy (or secure) dominions, during my reign, let the aforesaid books be sent back to Europe; and henceforth, if any of these said books shall appear at the custom houses, information must be taken, and advice given

thereof, at this my high and happy place of residence, in order that they be not sold or bought. Likewise, none of the Mussulmans in any place must take of these false (or worthless) books; and if any of them be met with, wherever it may be, let them be laid hold of, and cast into the fire to be burnt; and let it not be permitted that they be sold or bought in any country (or city). This is the state of my royal will and pleasure in this matter. And on this account, my royal edict has been issued from the throne of my kingdom, according to which, let the aforesaid books be returned," &c.

As a specimen of the unjust and grinding oppression to which the poor Jews were liable *under every circumstance*, we may mention that when the Firman just named was issued, the library belonging to the Ashkenazim Jews, in the Holy City, was closed by authority, under the pretence that it contained English books, and when opened some days afterwards, the Jews were compelled to pay a sum of money as a present. We can well understand how the hearts of the missionaries were ready to fail at meeting with all these obstacles. In fact, the very existence of the Mission was threatened, for, as they remarked at the time, it was not so much the Firman they feared, which in a little time would be cast into the limbo that had received so many Turkish enactments, but the great source of alarm was lest the same unscrupulous plotters who had obtained it by their machinations, might be able at a future day to procure another "prohibiting the residence and travelling of Bible-men in the Ottoman empire." Regarded in this point of view, these circumstances were all of them of a most serious character. That the Turkish authorities were at the time well inclined to interfere, the following occurrence sufficiently inditates:—

"Two Jewesses, a mother and daughter, were on their way to Constantinople, and being in the company of an Armenian, when passing through Sidon, they went with him to the house of the English agent, also an Armenian by birth, and perhaps the friend of their companion. It happened that about this time the agent's child was to be baptized, and the ceremony took place soon after the arrival of the travelling party. But—

—————*Magnas it fama per urbes,
Mobilitate viget, viresque acquirit eundo.*

Immediately a report went through the city, that the two Jewesses were baptized, and by the time it reached the ears of the governor it was said that the number of ladies baptized amounted (I believe) to at least half a dozen. The governor, instead of making proper inquiries in the first place respecting this affair, sent off a despatch to the Pasha without delay, on the subject. The Pasha represented the matter to Mr. Abbot, the English consul, in a sad complaint against the agent at Sidon; and Mr. Abbot felt obliged, in consequence, to order the agent to set off instantly for Acre, with the Jewesses and the whole party concerned, and to make their defence before the Pasha. They did so, and the latter was satisfied as to their innocence, and the two Jewesses were permitted to continue their journey in quietness."

Let us remember that the state of the Turkish law, or at all events the practical construction put upon it, rendered the work amongst the native-born Jews almost hopeless, for if a Jew or Christian was desirous of renouncing his faith, the one as well as the other was compelled, under penalty of death, to become a Mahomedan. Well might Mr. Lewis exclaim, in reference to these things—

"When we consider the many difficulties which seem to hedge up the way of a Jew, in regard to his making an open profession of the truth in any country, must we not allow that an Israelite, in order to undergo the ordeal, will here stand in need of the faith of his forefather Abraham, even a faith to remove mountains?"

How blessed must have been, to those devoted labourers, that precious Scripture—"Not by might, nor by power, but by my Spirit, saith the Lord of Hosts. Who art thou, O great mountain? before Zerubbabel thou shalt become a plain." Zech. iv. 6, 7.

We have thus endeavoured to give a sketch of this missionary field as it presented itself in those its early days. Let us not overlook the fact that communication was neither so rapid nor so easy as it is now. A journey to Palestine has become in our days a vacation tour, and a few months' residence in Jerusalem a common thing. Five and thirty years ago it was not so simple a matter. There was then no

resident Consul at Jerusalem, and the want of one, involving as it did a state of constant insecurity, was pointed out and deplored from the very first by Mr. Lewis and Dr. Dalton. The services of the latter, who was a medical man, had been engaged by the Committee for Palestine. He arrived at Beyrout on the 6th January, 1825, and immediately took steps to see whether his residence might not be fixed at Jerusalem, but was disappointed in this. After having given most hopeful promise of future usefulness during the year 1825, it pleased the Lord of the vineyard to remove His devoted servant from this earthly scene in the beginning of 1826. He died at Jerusalem, after twenty-one days' illness, on January 25th, and was buried upon Mount Zion. It is not a little remarkable, that the last entry in Dr. Dalton's journal records the arrival in Jerusalem of Mr. Nicolayson, who was in the providence of God to take up the work where he laid it down, and afterwards to occupy so prominent a place in the Jerusalem Mission.

In the year 1827, the disturbed state of the country rendered it necessary for the missionaries to leave. Mr. Lewis, who had been appointed to Smyrna as his station, was prevented from going to it, and Mr. Nicolayson found it expedient to withdraw from Palestine, and June, 1828, finds him in Malta, having in the mean season been united in marriage to the widow of Dr. Dalton. The history of the Palestine mission is a blank from this date until the year 1832. On the 30th of March in that year, Mr. Nicolayson, who had in the interval visited England by request of the Committee, and had also been engaged in missionary work on the North coast of Africa, embarked once again for the shores of Syria, and on the 26th of April reached Beyrout, which place was at that time visited by that dread Eastern scourge, the plague.

The storm that had passed over Syria had, by the Providence of God, been overruled for good. The changes in the political state of Palestine had opened a way for the safe return of devout Israelites, and also for those messengers of peace who desired to bring good tidings to Zion. Within the two previous years numbers of Jews had hastened thither to wait for their Redeemer, or at least to die in the land of their forefathers. In the autumn of 1833, Mr. Nicolayson, accompanied by Mr.

Calman, a young Jewish proselyte, visited Jerusalem. The result was an increased conviction of the importance of making it a missionary station, and of having there a proper residence and missionary establishment. He found on inquiry that there would be no very insurmountable obstacle in the way of procuring a house. This most desirable object was at last effected, though many intrigues were set on foot by the Armenians and Latin Christians, in order to prevent the establishment of the mission. The prospects of the mission began now to grow brighter, and the plans of the Committee to expand and become more comprehensive. "They would," they say, "fain see there an Episcopal chapel for converted Jews, and a school for their children, but in the present state of things," they add, "this can only be a happy speculation."

But there was to be another check. Jerusalem, in the year 1834, was again visited by sword and pestilence. Mr. Nicolayson was graciously enabled, however, to remain at his post. Concerning the events of that year, he thus wrote in July :—

"God's four sore punishments, earthquake, war, pestilence, and (in part) famine, have been abroad in this land (and to some extent still are so) since the close of the month of May : I fear that the inhabitants have not learned righteousness. The earthquake, though not the most destructive, was certainly the most awful of these visitations ; indeed the most awful event that ever I have witnessed. The first and greatest shock took place on Lord's-day, May 25, about one p.m., just as we had concluded divine service. No lives were lost by it in this place, but many houses and buildings were much damaged, and among them mine, so much so as to be scarcely tenable. Shocks at various intervals, but all of less force, continued up to the 7th inst., but with the most frequency the first three days and nights.

"Before this, the more destructive scourge of civil war had been let loose around us. The very day of the earthquake was the first of the regular investiture of Jerusalem by the rebellious Felahs (peasants). For that week the regular troops in town defended the walls against the attacks ; but on the night between Saturday and Sunday, exhausted by fatigue, and discouraged by treachery within, they withdrew to the

castle, and abandoned the town to the rebels. My house being near, and directly opposite the castle, it was not till the Wednesday that the Felahs ventured to come near it. In the mean time we were kept in a dreadful state of suspense and apprehension, seeing and hearing them all around, breaking open houses and shops, and, for aught we knew, massacring the owners. On Wednesday morning we heard them enter that part of the house which directly faces the castle. When they appeared to be gone, I ventured over to see what they had done, and found that they had taken with them what was most valuable and most easily removed. We scarcely ventured to attempt to secure any thing of what was left, for fear of the rebels coming upon us from behind, through the hole they had broken in the wall, and from apprehension of being fired upon from the castle in front, if perceived to be in the house. Having secured some papers of importance, which I still found in my writing-desk, though it had been broken open, my chief care was to secure the door by which that part of the house communicates with the one, in which we were now crowded together in consequence of the earthquake. While engaged in this, I was surprised by two of the rebels, and had the satisfaction to learn that they do not treat the people in town as their enemies, but are intent only upon plunder and the weapons of the soldiers. Our apprehensions had thus been much quieted, but next day our troubles began in earnest, for now we were continually overrun by troops of Felahs, who, though they did not actually and forcibly plunder us, yet took away with them whatever they could lay hold on, while other parties had taken regular possession of the other part of the house, cleared it of all incumbrances, and made it answer the purpose of a fort from which to fire upon the castle. Thus they brought the batteries of the castle to bear upon that part of the house which was severely injured, yet through the Divine goodness to us, the part which we occupied, though nearly behind that one, suffered nothing, and we were kept perfectly safe. On Friday, towards evening, the report of the Pasha's approach, in spite of all opposition on the road, reached this, and in an instant the town was cleared of all the rebels. Thus the actual siege, which had already brought on great distress,

chiefly for want of water, ceased; but as they soon returned to the neighbourhood, and ventured to fight the Pasha repeatedly, the siege virtually continued, and the distress was not a little increased by the presence of the troops. When Mehemet Ali reached Jaffa with new troops, Ibrahim Pasha left this, and Nabloos has since been the scene of war. Since that the plague has prevailed in the Frank and other convents. Later still, disease has been permitted to visit our dwelling, and quite lately death has entered our windows. On the 22d instant, Mrs. Thomson was called from earth to heaven, after an illness of only twelve days, which doubtless had its source in the sufferings, both mental and bodily, through which she had passed. Mrs. Nicolayson was taken with the same kind of fever a day after Mrs. T., but seems at present recovering, though I am by no means free from apprehension yet. Brother Thomson had a severe attack of cholera in the midst of the illness of his wife, but it was happily soon removed. The servant was taken with the fever also, but has recovered. Papas Ysa and his son died of apparently the same disease before. The people shun us, supposing it to be the plague that is among us."

CHAPTER XXI.

Further views of the Committee—Their appeal—Reasons for establishing Public Worship—Difficulties—The Plague—Germ of a Hospital—Rabbinic opposition—Nicolayson's letter to Dr. M'Caul—Progress of the Gospel.

THOUGH the period of trial, with an account of which we closed our last chapter, continued for some time to perplex and embarrass the missionaries at Jerusalem, the Committee were nevertheless enabled to adopt—and at no remote distance of time to carry out—schemes more extended and more permanent in their character, than anything which it had been possible previously to attempt. It was felt that it

was of the utmost consequence that a pure Christian worship should be established upon Mount Zion, and that to this end a permanent building was necessary. Accordingly, in January, 1835, an appeal was put forward to the Friends of Israel, inviting their co-operation towards this desirable object; and this ably set forth the principles of the proposed undertaking. "In Jerusalem," it stated, "the Greek, the Roman Catholic, the Armenian, can each find brethren to receive him, and a house of prayer in which to worship. In Jerusalem also the Turk has his mosque, and the Jew his synagogue. The pure Christianity of the Reformation alone appears as a stranger. Some of its professors have been seen there as travellers or antiquarians, and within the last few years, as preachers of the Gospel; but the pure form of its worship has never yet been exhibited in all its simple majesty, so as practically to instruct the Jew, the Mahometan, or the corrupt Christian. The vast importance of a place of public worship in such a city, where a large Jewish congregation constantly resides, and which is visited by devout Jews and Christians from every part of the world, must be felt by all who consider the effect which our public services in this country produce on the mass of the population. Many a one, from curiosity or some other similar motive, enters the house of prayer, and sees and hears what is made effectual to his soul's salvation. If pure public worship be thus important where pure Christianity is the law of the land, and professed by the people, how much more so in a city where false religion abounds? But how peculiarly important is it to exhibit pure Christianity to the devout Jews from every part of the world? The Jew comes to visit the city of his forefathers, naturally prejudiced against the Gentiles whom he finds there, and whom he must consider as intruders. The scenes which he there beholds not only confirm his prejudice, but direct its full tide against Christianity. He sees as he supposes Christians of every sect, and he finds them all worshippers of images, which the Mahometan is not. Coming from a principle of devotion himself, he supposes that the Christian pilgrims whom he sees, come from the same motive. He supposes, therefore, that he sees the best specimen of Christians, and that the most devout amongst them are idolaters. A solitary Protestant missionary may be there to

protest against this error, but many a devout Jew refuses to visit that missionary. His idea of Christianity is already formed : what he sees is so decidedly contrary to the law of God, that he thinks all further inquiry superfluous. But let a Protestant temple there erect its holy front—let a verse from the Hebrew Bible, engraved on its walls, attract the attention of the wandering Jew :—he will draw near to see what this great sight is. Let him enter, and see a house undefiled with idolatry : let him hear the pure prayers of our Church offered up in the sacred tongue—the Psalms repeated—the Law and the Prophets read—and he will begin to think that it is holy ground. He will ask who are these, and, hearing that they are Christians, may be led to inquire further into the nature of Christianity ; and will certainly carry to his own country the strange news, that there is a sect of Christians who are not idolaters, but who worship the God of Israel in the holy tongue. Such a place of worship at Jerusalem would do more to attract the attention of devout Jews, and to remove their prejudices, than the solitary declarations of isolated missionaries. The prejudice of the Jews is against Christianity as a system, as a form of worship ; and the only way whereby this prejudice can be overcome generally, is by exhibiting Christian worship in its purity.”

After two years, the Committee, having in the mean season conferred with Mr. Nicolayson personally, who visited England in 1836 for the purpose, again put forth their appeal, with the details of their plans more accurately defined, having determined amongst other things to erect a new building for the Church, with Mission-premises, instead of adapting an old one, as was at first contemplated. They were encouraged to this by the example of the Jews themselves, who since the Egyptian occupation of Palestine had been so far able to overcome local difficulties as to erect two synagogues ; there appeared, moreover, to be a probability of obtaining a suitable site not far from the Jewish quarter. There was an additional reason which we have not before alluded to. A Hebrew Church and congregation, it was expected, would be instrumental in obtaining for converts legal protection. Before it was built, Protestants were not legally recognized ; and consequently, if a Jew embraced the pure Christianity of the Refor-

mation, he became an outcast. As a member of the Greek or Roman Church, he might claim protection; but as a Protestant, he could scarcely obtain it by any means.

The Committee were meanwhile not neglectful of what lay within their power. They were able to state in 1837, that application had been successfully made to government to send out instructions to the British resident at the Egyptian court, to make an official application to the Pacha of Egypt on behalf of the Society, for leave to erect and hold possession of a Church and Mission-premises at Jerusalem. They also applied to the Bishop of London to admit Mr. Nicolayson into holy orders, and thus to qualify him for the charge of the proposed Church, a post to which his experience rendered him so well adapted. To their request the Bishop at once kindly acceded.

Still there were very great difficulties to be overcome. It was absolutely necessary that the funds for the Church at Jerusalem should not be taken from the ordinary revenues of the Society, otherwise its general missionary work would have been seriously crippled; nor was it easy to estimate beforehand the cost of the undertaking. From a country like Judea, they could not possibly have any thing like a regular estimate or contract. Up to May, 1837, £1100 had been received, which justified them in authorizing the purchase of ground for Church, Mission-house, and cemetery. Unanticipated difficulties were met with, arising from the peculiarities of Turkish law, so that the plans of the Committee could not be precisely carried out, though nothing occurred seriously to discourage them, or to lessen their hopes of their ultimate accomplishment at no distant period. Mr. Nicolayson having found it impracticable to obtain the intended site, was instructed to "obtain and secure, by the most satisfactory tenure which the condition and the existing laws of the country permitted, such buildings with ground adjacent, as might serve for the temporary residence of the missionaries, and enable them to open and fit up a chapel immediately for Divine service; and at the same time be capable of such alterations and improvements as should fully carry into effect the intentions of the Committee." This purchase was effected in September, 1838, and preparations for the com-

mencement of the buildings were made. The purchase was situated, as Mr. Nicolayson considered, most favourably. It was on Mount Zion, exactly opposite the Castle of David, near the Jaffa Gate, and on the very confines of the Jewish quarter. Until, however, the Church could be erected, a small room was set apart for a chapel, in which was held daily service in Hebrew, and on the Lord's day additional services in English, Arabic, and German. The congregation at the outset consisted of the missionaries, five of whom were of the seed of Abraham, and of seven candidates for baptism.

In 1838, the plague again visited Jerusalem, and although its presence did not hinder missionary work among the Jews, who were free from the scourge, though it had commenced among them, yet it seriously interfered with the preparations for building.

In this year we perceive the first germ of that most useful institution, the Hospital at Jerusalem. In December, Mr. Gerstmann, who had been sent out as a medical missionary, arrived at his destination, and we are told that the necessities of the poor suffering Jews broke through every restraint, and that although a few months before, viz., in September, owing to a young rabbi having made a public confession of his faith in Jesus Christ, a *cherem* * or excommunication had been pronounced against all who should come near the missionaries, yet numbers came for the relief which Mr. Gerstmann's medical knowledge enabled him to afford them.

Mr. Gerstmann's visits revealed a sad state of misery, disease, and destitution amongst the poorer classes of Jews, crowded and herded together as they were—often as many as three and four families in one little dark, damp, and dirty room. Mr. Nicolayson immediately wrote to Dr. M'Caul, urging him to make a distinct appeal on behalf of these suffering Israelites. He thus stated his ideas on the subject:—

“ If we receive one pound only, we will spend this in procuring a

* An excommunication at Jerusalem was a very serious thing, for as the Jews there had no other means of subsistence than the support which was derived from their brethren in Europe, and as that was under the control of the Chief Rabbies, to threaten them with such punishment, was to compel them by hunger.

little broth and other such necessities for those poor Jews and Jewesses who are recovering, and for want of it must relapse into more hopeless misery and suffering. If we receive 5*l.*, or 10*l.*, or 15*l.*, we will do the same on a proportionably extended scale. If we receive 20*l.* or more (as we certainly trust the time will come when we shall), we can then take a clean and airy room, and receive the most destitute and helpless into it."

And amongst the reasons for adding such an Institution to the missionary machinery, he assigns the two following :—

"The direct manner in which it would bring those thus relieved under the influence and instruction of the Mission."—"The moral effect it would produce upon Jews in general, Christians, and Moslems also in this country."

But what progress was the Gospel making all this time? We might almost tremble lest the missionaries, occupied with so many secular cares, should "in serving tables, have forgotten to give themselves to prayer and the ministry of the Word." It was not so, however; and the work prospered in their hands. Not only were stones prepared for the material temple, but living stones were also hewn out for the spiritual temple. During the year 1839, five were admitted by baptism into the visible Church of Christ. Perhaps it was lest their minds should be distracted by too many earthly cares, that sorrow and sickness, so frequently its lot, fell upon the Jerusalem Mission. They commenced the year six in number, all in good bodily health, but before its close two were laid by, Pieritz and Mr. Gerstmann, the medical missionary—the latter by very serious illness. Speaking of the general effect of the mission, Mr. Nicolayson thus wrote :—

"As to the general impression made upon the Jews here, this cannot be represented with precision or certainty; but it cannot but have been, on the whole, favourable and important. Much of it may yet appear, and much may never come to light on earth. Some idea of its indirect effect may perhaps be found from what I have just learnt from Mr. Pieritz, viz., that when the rabbies lately met to consider what might be the reason of the unusual prevalence of disease among them this season, they came to the conclusion that it must be owing to the

free intercourse which so many have had with us, and especially the advantages which they have derived from us, and the obligations they have thus come under to us. Accordingly, notice was sent to every house, requiring them to break off intercourse with us, and especially to redeem any pledges on which we may have advanced them trifling sums of money, and to repay whatever might have been freely lent them. We know of but one case in which this particular requirement has been complied with, and, as to the general injunction, it does not appear to have produced much effect, if any. We have not learnt whether the medical aid they have received was considered as among those obligations which they must avoid contracting; but if it were, and we were able again to bestow it, it would readily be received, in spite of the rabbies. Their having formally prayed, at the remnant of the Temple-wall, for the Doctor's, and even Pieritz's recovery, may serve to show that the impression made has not served merely to stir up the prejudices of the rabbies, but also to enlist the good feelings of the people."

In December, 1839, they commenced digging foundations for the Church, and had not proceeded far, when they made the interesting discovery of a beautiful and solid piece of strong underground ancient masonry answering for foundations, and ready to their hands, provided it proved sound to the bottom, and continued in the same direction, both which conditions it subsequently was in a great measure found to answer. Then, as Mr. Nicolayson remarked, "the idea of building on the old foundations of Mount Zion, and so becoming literally 'repairers of the old wastes,' who is there so phlegmatic as not to be roused almost into enthusiasm by this?"

On the 10th of February, 1840, the foundation of the new buildings for temporary Church and Mission-premises was laid, and by the end of March a considerable portion of the work was raised as high as the first story. In order to relieve Mr. Nicolayson of some of his laborious duties, Mr. Hillier was sent out by the Committee to superintend the works, for which office he was fitted by previous training and education. Their purposes, however, were defeated, as he did not long survive his arrival in Jerusalem. In this year occurred one of those calumnious

accusations, so falsely yet so frequently made against the Jews of Damascus, of having murdered a Gentile, in order to make use of his blood in their Passover-feast. In past ages it has often afforded a pretext for the most bitter persecutions; and even at the time we are writing, whenever it is revived through malice or ignorance, it is fraught with the greatest peril to the poor Jews.

In this case it gave the Society and its missionaries an opportunity of which they gladly availed themselves, of standing forward as the vindicators of the maligned Israelites; for in Jerusalem the missionaries were appealed to by the Jews themselves for a refutation of this false accusation, and Mr. Nicolayson without delay sent Mr. Pieritz to Damascus to intercede with the Christian Consuls on behalf of the persecuted Israelites.

CHAPTER XXII.

Fresh difficulties—Breaking out of War—Mr. Nicolayson determines to remain at Jerusalem—Anomalous position of the Missionaries—The crisis passed—Attempted extortion—Mr. Nicolayson visits England—Extended plans—Appointment of a Bishop—His arrival in the Holy City.

WE recorded in our last chapter the sending out of Mr. Hillier to Jerusalem to superintend the building operations, and the check which those operations sustained from his death, only one short month after his arrival. Another hindrance of a more serious character soon followed. "Scarcely," says Mr. Nicolayson, "had a month passed over his grave, when the impending hostilities between the Five Powers of Europe and the Viceroy of Egypt, were formally announced to us by our Consul."

All the members of the mission, except Mr. Nicolayson himself, being put in full possession of the whole case, and allowed their option, determined to leave with the Consul. Mr. N., however, deeming it to be his duty, after the fullest deliberation, resolved to remain, in order to

do what lay in his power to secure the Society's property, and to preserve the lives, and consult for the best interests of the few converts under his care.

The German carpenters who had come out in the previous June, determined to remain also, and steadily adhered to their resolution. Their position was indeed a most anomalous one. They and their proceedings were, it is true, favourably regarded by those at the time actually in power, as well as by those likely ere long to succeed; and this seemed to warrant their expectation of passing peaceably and safely through the approaching crisis; "yet," as Mr. Nicolayson afterwards wrote, "when left alone in a country whose actual rulers had ventured to meet and seemed to defy the superior resources of the Powers, to whose protection we had owed all the security and advantages we and our undertaking had hitherto enjoyed in that land of strangers, we could not but feel some anxiety, not indeed for the ultimate result, but for our own personal safety during the crisis." One of the greatest trials to which they were exposed was the total interruption of all communication, not only with Europe, but also with that part of Syria where the war was going on, so that they were kept in a state of anxious uncertainty. On the 5th of November, news unexpectedly reached Jerusalem of the complete overthrow of Acre. The effect of this news was the re-establishment of the Sultan's authority, and thus terminated in perfect quiet a crisis of the most serious character.

The next evening new alarms arose. It was heard that Ishmael Pasha had escaped from Acre, and with a considerable number of troops was encamped within a short day's march. It was discovered also that the horse-soldiers entrusted with the castle, had secretly after sunset left the city; doubtless with the intention of betraying it to the Pasha. As, however, the next day wore away and no troops appeared, confidence was gradually restored. Danger was next apprehended from the peasantry, who surrounded the city walls in increasing numbers, attracted by curiosity, and provoked by the suspicion implied in keeping the gates closed against them. Their aspect became daily more threatening, and great alarm was felt, especially

by Christians and Jews, who would doubtless have suffered severely in property and perhaps in life, had they taken forcible possession of the city. From this peril, however, they were in a few days relieved, and now all began to be pretty confident that the whole of this crisis had been safely passed. So thought, at all events, the Cadi, who attempted one of those petty schemes of exaction, once so usual with Turkish authorities. He sent round notice to all the workmen, that without special permission from the restored authorities, they were not to work either for Christians or Jews. The message was delivered to the mission workmen amongst the rest; but Mr. Nicolayson, well knowing that his sole object was a bribe, put a stop to his plans by demanding through the Governor a *written* order to desist from the work which he had in hand. The responsibility of such an order he feared to incur, and sent a verbal answer to the effect that he might pull down and build up as much as he pleased.

We have thus very briefly given a sketch of the troublous year 1840, and of the trials and dangers through which the gracious hand of an overruling Providence conducted the struggling missionary establishment. We cannot but admire the fortitude of the missionary in remaining so firmly and steadily at his post, to which under God so much was due. At the close of the period of disturbance, Mr. Nicolayson resolved to revisit this country, having had no communication from England more recently than August, and feeling that there was the most urgent necessity with respect to several points which must be settled then or not at all: as, for example, the full recognition of the mission, and needful authority for its proceedings, but above all, the long desired firman from Constantinople for the Church, which had become indispensable in the new state of things.

The Committee, in spite of all that the Jerusalem mission had gone through, felt that the call was clear and strong, not merely to persevere in plans previously entered on, but to enlarge their operations, and to set to work on a more extended scale.

They resolved to hasten forward, as quickly as practicable, the erection of the Church upon Mount Zion; and in order to establish it on "a basis of intimate union and communion with the Church of

England, they resolved to place a regularly ordained clergyman, in full orders, a native of the United Kingdom, at the head of the Jerusalem mission; Mr. Nicolayson, with the humility of a real Christian, spontaneously offering to officiate in a subordinate capacity, "willing to be least of all, and servant of all, so that Christ in all things might be glorified." They resolved further to strengthen the missionary staff by the addition of a third clergyman, they also contemplated instituting a School of Industry, an Operative Institution, and a School for Jewesses, as well as the *immediate* opening of the Hospital, the latter object being rendered feasible by the fact of Dr. Macgowan having resolved to devote himself to that branch of missionary work.*

The year 1841 was signalized by an event in many respects the most remarkable in the annals of Jewish missions. We allude to the establishment of the Jerusalem Bishopric, and of the appointment of the Rev. M. S. Alexander, an Hebrew of the Hebrews, to the newly constituted Episcopate.

Half the necessary endowment, viz., £15,000, was contributed by the late King of Prussia, the remainder was raised by voluntary contributions, the Society furnishing £3,000 towards an object which they justly regarded as forwarding in the most signal manner the cause of Israel.

The event was, as we have said, looked upon as one of the very highest importance, inasmuch as it at once obtained for the Protestants a recognised standing as a community; which, as we before noticed, had been a very great desideratum; and it moreover placed Protestantism in a conspicuous and respected position. But further, it was no small matter that the first Bishop was a member of the House of Israel.

"A consummation such as this," says the Report for 1842, "was far beyond our most sanguine hopes, and almost beyond the contemplation of our prayers: truly may we say, in the pious language of our Liturgy, that "God, who is always more ready

* We may truly say *devote*, for when on his way out he made the remark, that "he was, like the Jews, going to lay his bones at Jerusalem." How completely God gave him to accomplish his purpose, our readers are well aware.

to hear than we to pray, and is wont to give more than either we desire or deserve," has exceeded all that we could ask or think. We saw a Hebrew of the Hebrews,* after centuries of contempt, degradation, and suffering, raised from the mire in which we Gentiles had trampled his nation, and elevated to the highest office in the Christian Church,—consecrated to those services which, during seventeen hundred years, had never been listened to from Jewish lips,—destined, in God's mercy, to carry back the message of peace to the source from which it had originally flowed, and on the very scene of the life and passion of our dearest Lord, to present, the more conspicuously by his eminent station, the first-fruits of an humbled, penitent, and returning people."

How significant was this event,† moreover, in its relation to the cause generally. A few years previously, the simple admission of a Jew to orders had been regarded as a dangerous innovation; now we see a Jewish Christian Bishop. Truly we may say, What has God wrought?

Government placed a large vessel at the service of the newly-appointed Bishop, who sailed from Portsmouth on the 7th December, accompanied by the Rev. G. Williams, his Chaplain, the Rev. F. C. Ewald, and Dr. Macgowan. On the 25th January, 1842, they reached Jerusalem, and were received by the authorities with every mark of

* We should not fully record all the facts connected with this subject, were we to omit alluding to what is thus mentioned in the Report for 1842:—"By desire of the King of Prussia, and with the hearty concurrence of the heads of the Church, the bishopric in Jerusalem was tendered to Dr. M'Caul, the worthiest, perhaps, of the Gentiles for that high honour; he demanded, however, but short time for deliberation and refusal, declaring his firm belief that the episcopate of St. James was reserved, in the providence of God, for the brethren of the apostle according to the flesh."

† "The review of a lengthened period (says the late Mr. Cartwright, in his Jubilee Report) will exhibit the results and fruit of past labours in an encouraging aspect, without the enumeration of converts, or the holding up the individual character of living persons. Sufficient facts are within the scope of personal inquiry to most persons who really take an interest in the work. Thus, for instance, the ordination of a Jewish convert was generally regarded as a very bold innovation in 1821, and even warm friends shrunk from the approval of it. The consecration of a Jewish convert to the office of a Bishop exactly twenty years after, created no such feeling, though on other grounds it might be a subject of great interest or surprise."

distinction and good will. Concerning his entry into the Holy City the Bishop then wrote:—

“ On Friday evening we arrived in safety in the city of our forefathers, under circumstances of peculiar respect and honour. I can only wish half England could have witnessed our movement from Ramlah to Jerusalem on the last day of our journey to the Holy City, a day never to be forgotten. Never were the goodness and preserving love of God more manifest than in the circumstance that our whole party should have got over that day's journey without the hairs of any of our heads being hurt. It is impossible for me to describe the awfully dangerous state of the road from Ramlah to Jerusalem. It is nothing but one continuation of awful ascents and precipices over most strangely rugged paths, which no English horse or other animal could encounter; and yet all arrived in safety, except a few things which were lost on the road.

“ But, independently of the danger, it was a most interesting day; the weather was most extraordinarily in our favour. The rain, though apparently ready to burst forth upon us in torrents, as is the case in this country, which would have drenched us all, as we had no covering, was restrained till after our arrival, when it did come down in earnest. The clouds hid the sun, which, even at this season, is powerful enough here to have greatly added to the discomfort of our journey. But our God is faithful, and He made us realize the 91st Psalm.

“ We formed quite a large body,—the Consul-General (Colonel Rose), with seven or eight of his escort, Captain Gordon, and six or seven of the officers of the vessel, Mr. Nicolayson and Mr. Bergheim, who met us at Jaffa, and accompanied us, Mr. Johns and the American missionaries, with escorts, who came to meet us about three miles from Jerusalem, and at last the chief officers sent by the Pasha, who hadhimse If come to meet us in the afternoon, but was obliged to return, as night came on, and it was damp, (we arrived about six o'clock,) and a troop of soldiers, headed by Arab music, which was something like the beating of a tin kettle. Thus we entered through the Jaffa gate, under the firing of salutes, &c., into Jerusalem, and were conducted to Mr. Nicolayson's house, where we were most

kindly and hospitably received, and all felt overwhelmed with gratitude and adoration, which is most justly due to Him who has hitherto proved Himself better to us than all our fears."

CHAPTER XXIII.

Excitement among the Jews—The three Rabbies—Medical department—Sympathy of the Jews with Dr. Macgowan—The Firman for building the Church—Miss Cook's benefaction—Condition of the Jewish community—Persecution—Rabbinic efforts against the Hospital.

GREAT excitement prevailed at this time, as might be expected, amongst the Jews: in fact, a most influential rabbi informed one of the missionaries that he had written to his children in Europe to deter them from coming to Jerusalem, when they had expressed a desire to join him in the Holy City, "*because,*" he said, "*no place had become so dangerous to young people's faith.*"

During the year 1842, the Sacrament of Baptism was administered to eight Jews, and many were known to be secretly convinced of the truth of Christianity, but prevented from openly confessing their faith by the severe measures adopted by the rabbies. Their main efforts were directed against three, themselves rabbies, whose steadfastness, however, all that they could devise was unable to shake, and the commencement of the year 1843 saw them under regular instruction. There was, in fact, a great work going on, and a spirit of attention and inquiry was awakened, not only at Jerusalem, but throughout the Holy Land generally.

"The news of the late occurrence," wrote Mr. Ewald, "about the three rabbies, has already been spread throughout the Holy Land. On the 25th of November, a deputation from the Jews of Tiberias arrived here, to inquire whether the report they had heard was true, viz., that *fourteen* rabbies of Jerusalem had embraced Christianity. The Jews of this place are very much exasperated on that account, and do all in their power to avoid coming in contact with us."

The efforts that had been set on foot in the medical department,

continued to be carried on under the auspices of Dr. Macgowan. The attendance of Jewish patients remained uninterrupted; and this part of the work was soon placed upon a permanent and more efficient basis, by the completion of the Hospital, constructed to contain twelve beds.

Dr. Macgowan expressed his conviction that the medical department had succeeded in accomplishing the main objects of its establishment, viz., the relief of suffering Jews, and the awakening of a grateful and friendly feeling in the Hebrew population in general.

The latter effect was most agreeably manifested to the Doctor himself, on the occasion of an outrage committed upon him by some Turkish soldiers. Concerning what then happened, he thus wrote:—

“I shall never forget the extraordinary interest displayed by the Jews of all classes upon this occasion. I have already mentioned the active part taken by the Jews, who witnessed the assault made upon me, in my defence. On several following days as I went my rounds in the Jewish quarter, the Jews stopped me in the streets, and came out of their houses, and kissed my hands in the fashion of the East, with tears in their eyes. Many whom I had never seen or known came forward on this occasion with expressions of kindness and regard. These demonstrations were as gratifying to me as they were unexpected. But for this event, I should perhaps never have known how many friends I had among the Jews in Jerusalem.”

That the medical establishment was considered as likely to be most important in its effects, in the estimation of the Jews themselves, we may gather from the circumstance, that shortly after Dr. Macgowan went out, a Jewish physician was appointed under the auspices of Sir Moses Montefiore, for the relief of poor Jews in Jerusalem. There was room for both; and Dr. Macgowan's regret was not that a rival had entered the field, but that the amount of sickness and distress was more than their united exertions could successfully cope with.

Early in 1843, the building of the Church, which in the year of the Bishop's arrival had proceeded most vigorously, 40,000 cubic feet of masonry having been laid underground in three months alone, had been interrupted by the order of the then Pacha; and one of the

principal objects of the Committee during that year was to obtain by every lawful means the power of going on with it. Mr. Nicolayson was directed to proceed to Constantinople in November, to supply Her Majesty's Ambassador with the necessary information in the prosecution of his efforts for the attainment of his object. Every assistance was rendered by the Government, aided and seconded by the King of Prussia's representative. Their efforts, however, owing to various circumstances, were not to be at once crowned with success ; for we find them, in the month of March, 1845, presenting at the Foreign Office a memorial on the subject to Lord Aberdeen, signed by the Archbishop of Canterbury, the Bishop of London, and other prelates, many of the nobility and dignitaries, besides fourteen hundred parochial clergy and fifteen thousand laity. At length, in September of that year, the long-wished-for firman was obtained from the Ottoman Porte ;*

* "*Translation of a Firman, addressed to the Vallee of Said, the Governor of Jerusalem, and others.*

"It has been represented, both now and before, on the part of the British Embassy residing at my Court, that British and Prussian Protestant subjects, visiting Jerusalem, meet with difficulties and obstructions, owing to their not possessing a place of worship for the observance of Protestant rites, and it has been requested that permission should be given to erect, for the first time, a special Protestant place of worship, within the British Consular residence at Jerusalem.

"Whereas, it is in accordance with the perfect amity and cordial relations existing between the Government of Great Britain and my Sublime Porte, that the requests of that Government shall be complied with as far as possible ; and whereas, moreover, the aforesaid place of worship is to be within the Consular residence, my Royal permission is therefore granted for the erection of the aforesaid special place of worship, within the aforesaid Consular residence. And my Imperial order having been issued for that purpose, the present decree, containing permission, has been specially given from my Imperial Divan.

"When, therefore, it becomes known unto you, Vallee of Said, Governor of Jerusalem, and others as aforesaid, that our Royal permission has been granted for the erection, in the manner above stated, of the aforesaid place of worship, you will be careful that no person do in any manner whatever oppose the erection of the aforesaid place of worship in the manner stated. And you will not act in contravention hereof. For which purpose my Imperial Firman is issued.

"On its arrival you will act in accordance with my Imperial Firman, issued for this purpose in the manner aforesaid ; be it thus known unto you, giving full faith to the Imperial cypher.

"Written on the first day of Ramazan, 1261 (10th Sept. 1845)."

and though attempts were afterwards made to throw hindrances in the way, yet they were ineffectual, and the path of the Committee was rendered still more easy through the munificence of Miss Jane Cook, of Cheltenham, who placed at their disposal £2600, for the purpose of enabling them to complete the building. Thus, after much delay, and after having passed through many vicissitudes, and overcome many obstacles, they were able, by the good Providence of God, to announce at their Anniversary in 1849, that on the 21st of the previous January—the Anniversary of the Entrance of the first Protestant Bishop into the Holy City—Christ Church, the first Protestant Church ever built upon Mount Zion, had been duly consecrated.

We have purposely anticipated some years in our narrative, in order to bring into one view the history of the Church ; but side by side with it other institutions were being raised. There was the Hospital, the College for the reception and training of converts, opened in May 1843, which circumstances afterwards led the Committee to discontinue. There was the House of Industry, and other kindred establishments.

The Jewish community at Jerusalem, was in 1844 in a strangely unhappy condition, both physically and morally. "It is," wrote Dr. Macgowan, "like a house divided against itself. One party is ever on the watch to take advantage of the other ; and statements and counter-statements, accusations and recriminations, are in constant circulation between head-quarters and the remotest provinces of Judaism." The only thing that was a bond of union, was the existence of what was deemed a common enemy in the shape of schools, manufactures, and an Hospital in the Holy City, set on foot in Europe ; to these they were bitterly opposed. "We, the seed of Israel," they say by the mouth of their Chief Rabbi, "the holy nation, have nothing to do with foreign sciences, wisdom, works, thoughts, medicines, and such like, which would destroy our chief occupation." Meanwhile the Hebrew Christian Church on Mount Zion was increasing, and acquiring a firmer footing. At the close of 1844, there were fifty-four adult members, regular attendants and communicants, whilst ten proselytes had been baptized within the year. Testimony, moreover, was unwittingly borne to the effect produced by the missionary estab-

lishment, by the very efforts made by the Jews in the way of opposition, specially incensed as they were by the opening of a depôt by the Bishop for the sale of Scriptures, and greatly stimulated by the publication of a well-known work of Jewish controversy, blasphemous in its character, called the "Chezek Emounah," which was beautifully printed, and much read amongst them; but these efforts, and cherems fulminated against the Hospital, were all to no purpose.

"I have," wrote Mr. Nicolayson in February, "as many calls from the Jews since, as I used to have before. Whatever the rulers of the Jews may attempt against us, they cannot make them break off all intercourse with us." And again, in a subsequent letter, he says:—

"While the rabbies have been fulminating their cherems against the Hospital, I am happy to say that the opportunities afforded me for intercourse, not only with secret inquirers, but also with unbelieving Jews, and among them with some learned rabbies, have suffered no sensible diminution. Indeed, I see no manner of discouragement to us in these violent oppositions, but rather evidence only of the actual influence of the mission, and grounds of hope, therefore, of yet further developments of that influence."

The rabbies were not without the means of influencing the authorities, so as to induce them to act against their inquiring brethren; and those means they did not scruple to use. Some instances of their hostility were peculiarly painful. One of the three rabbies alluded to previously in this chapter, was much tried. He, with his two children, had been baptized, his wife consenting on condition that she was to remain a Jewess; but shortly after she suddenly left him, and with her children returned to the Jews. Having been induced to come back, she left him a second time, taking the children away at the instigation of the rabbinites, who strained every effort to baffle the distracted father in his efforts to regain possession of them; and it was only after a four months' search, attended by many perils by sea and land, that he was enabled by a gracious God to overcome all opposition, and to return with wife and children to Jerusalem.

In 1844, a difficulty arose in connection with the medical department, which, as we have before said, was going on prosperously under

the superintendence of Dr. Macgowan, whose hands had been strengthened in the previous year by the appointment of an assistant surgeon. The Jews had shown themselves most grateful, and anxious to avail themselves of the proffered benefits of the Hospital; within a few days after its opening, ten of its beds were filled; but in December a patient died, and some of the rabbies proposed to refuse interment to the body. Such a step would have been an extreme one indeed, considering the views with which the Jews regard the burying of the dead in their own places of interment. But this was overruled. Another death, however, occurred on January 21st, and this time the rabbies actually refused to inter the corpse, so that there was no alternative but to lay it in the British burial ground; after this they published an anathema against all who should enter the Hospital as patients or servants. A panic ensued, and all the inmates left; but it was of short duration, and a reaction of feeling took place: many, even rabbies, calling on Dr. Macgowan to express their regret for what had happened; and again Jewish patients entered the Hospital. A third death, that of a child, occurred, and for two days the consent of the rabbi to burial was withheld; but eventually he was compelled to give way to public opinion, and to revoke his prohibition. Another anathema was put forth, but it was only by a section of the Jewish community, and though some patients were induced by it to leave, it had not much effect. The critical period was in fact gone by, and Dr. Macgowan was enabled to write in reference to all that had passed:—

“I can say with perfect sincerity, and I trust with due thankfulness of heart, that the prospect of success in this branch of the mission, is, to my own mind, as promising as ever. I look on the present opposition to our labours as an effort of bigotry which will soon exhaust itself, and, probably, in the end turn to our own advantage. It has not been permitted without some good purpose; perhaps as a trial of our faith, intended to teach us not to be over confident in our own strength, but to put our whole trust in Him, who orders all events according to the councils of His own inscrutable will.”

CHAPTER XXIV.

Death of Bishop Alexander—Renewed hostility to the Hospital—General progress—Case of Peter Meir—Circulation of the Scriptures—Persecution—House of Industry—Congregation of Christ Church—Dr. Frankel.

IN November, 1845, the Mission at Jerusalem was severely tried, by the sudden removal from the scene of his earthly career of Bishop Alexander; the sad event occurred whilst he was upon a journey to England, after a four years' sojourn in the land of his fathers; he died in the wilderness between Canaan and Egypt, a few hours' distance from Cairo, on the morning of Sunday, November 23rd. The little community at Jerusalem was thrown into deep affliction. Thirty-one members of the House of Israel presented to Mrs. Alexander an address of condolence, from which we extract the following passage:—

“ We feel both collectively and individually that we have lost not only a true Father in Christ, but also a loving brother and a most kind friend. The suavity and benignity of his manner, which so greatly endeared him to all, and which gained him the highest and most entire filial confidence of every one of us, tends much to increase the keen sense we feel of our loss. The affectionate love he bore to Israel, which peculiarly characterized him, could not fail to render him beloved by every one who had the privilege of being acquainted with him: while his exalted piety, and most exemplary life and conversation, inspired the highest reverential esteem. He was a burning and a shining light; and when he was raised to the highest dignity in the Church, he conferred the most conspicuous honour on our whole nation, but especially on the little band of Jewish believers.”

The late Mr. Cartwright, in a sermon preached on the occasion, thus summed up his character:—

“ He was eminently taught by God; and if he was clear on the important subjects of a sinner's acceptance with God, of justification by the blood of Christ through faith alone, and of sanctification by the renewing influences of the Holy Ghost, it was because he had fought out, as it were, these great questions in secret conflict and prayer;

under deep conviction of sin, he had learned his need of the free mercy of the Gospel; and in the experience and consciousness of the weakness of his own resolves, and the treachery of his own heart, he had discovered the need and the power of that grace which enabled him in the trying moment to say, 'I can do all things through Christ which strengtheneth me.' Firm and decisive on points which he had once clearly received, immoveable as a rock on the great fundamentals of the Christian creed, he was fearful and timid at the very approach of what seemed to him new views of truth; he was alarmed and suspicious of all religious novelties; and in the prosecution of his further studies in God's Word, he proceeded with that caution which was so necessary in his circumstances, and which proved a valuable qualification for a higher office in the Church. He never ventured where he had not studied and prayed. There was a ripeness of Christian experience which supplied the lack of some other professional attainments. In doctrine there was 'uncorruptness, gravity, sincerity;' and if there was not brilliancy of conception, there was unaffected earnestness of soul; if there was not eloquence of language, there was 'sound speech that cannot be condemned.'"

It pleased God to raise up, as successor to Bishop Alexander, the present Bishop, formerly Vice-Principal of the Malta Protestant College, who at once accepted the office of Vice-Patron of the Society.

We alluded in our last to the opposition raised by the rabbies to the Hospital. They actually carried measures so far, as to station guards to prevent Jews from coming to it; but their precautions were in vain, and their prohibitions were disregarded. During 1845, Dr. Macgowan saw upwards of one thousand Dispensary patients, and in the month of January, 1846, eighteen beds out of twenty-four in the Hospital were occupied. 1845 was a year of very great distress in the Holy Land, owing to drought and scarcity. In March, 1846, Dr. Macgowan writes:—

"Among the numerous crowds of patients which thronged the doors of the Hospital, on the dispensary days, were objects, whose emaciated and half-naked appearance revealed the fact that hunger was the most formidable disease they had to contend with, and that food and rai-

ment were the best remedies that could be given them. To some of those in whom disease and want seemed to strive for the mastery, the asylum of the Hospital was like a blessed haven of rest. I have seen them, when stripped of their rags and laid in a comfortable bed, give vent to their feelings, in a burst of thankfulness and gratitude."

Christian kindness was, we may here add, at length thoroughly efficacious in subduing Jewish prejudices and conciliating Jewish feelings, so that in 1851 the Chief Rabbi, accompanied by some of the most respectable rabbies of Jerusalem, actually paid a visit to Dr. Macgowan, pronounced a blessing on his entrance into a new abode, and conveyed his thanks for the good which he did to Israel; * a blessed change, indeed, from the virulent opposition to which in the outset the institution was exposed.

In the meanwhile, the general Mission work proceeded tolerably steadily during 1846. Eight were admitted into the visible Church by baptism: there was also more intercourse with the Jews, whom Mr. Ewald made it a point to visit at their own houses, a very trying part of a missionary's duties, but a most valuable one. On returning to Jerusalem in July, after an absence, Mr. Ewald's house was literally thronged with Jews, old acquaintances and new friends; but perhaps the most satisfactory proof of the efficiency of the work was to be found in the continued opposition of the rabbies, amongst whom associations were formed for the purpose of watching over Judaism. On this subject Mr. Ewald wrote:—

The Jews at Jerusalem are greatly alarmed at the progress of Christianity, which is secretly spreading amongst them, almost from house to house; they therefore use all the means in their power to stop it. Secret tribunals are formed, whose business it is to search after those who read Christian books, or who visit our houses. Not

* No *direct* religious instruction is given in the Hospital, but a copy of the Old and New Testament is placed at the bedside of every patient, which when leaving they often request permission to take home with them. A missionary attends, however, on the days of receiving visitors, in order to hold conversations with previous acquaintances or to make new ones; and incidents within the wards necessarily give rise occasionally to conversation on religious subjects. The diet is prepared by Jewish servants after Jewish fashion.

satisfied with that, they have recently issued two tremendous excommunications against the missionaries, against the Hospital, and against all who are in connexion with us. Their zeal was even not satisfied with this, but a Rabbi Izchack Seria has published a book against 'Heresy,' amongst Israel in general, which is called, ספר משמרת, and in which we come in for a good share."

The most important feature, however, that characterized the year 1846, was the case of Peter Meir, a Jewish youth who had become convinced of the truth of Christianity. He was in reality an Austrian subject; but in order to prevent him from making a public profession of Christianity, the Jews asserted that he was a *Turkish* subject, and as such prevented by Turkish law from changing his religion; in case of any change the alternative being offered of death or the Koran;—a circumstance we have before had occasion to allude to,* as at the outset presenting almost an insurmountable barrier to the progress of the Gospel in Palestine. In the present instance the Pasha of Jerusalem deemed it necessary to refer the matter to his Government, with a result the very reverse of what the Jews had so confidently anticipated, since, by authority from Constantinople, the youth was declared free to choose for himself in matters of religion.

This decision being pronounced on the supposition that Meir was a Turkish subject, settled once for all the case of *native Jews* who might embrace Christianity. Thus out of evil good was elicited. Those who have gone with us through these chapters, will remember that a legal decision equally important to our work in England, having reference to the age at which a Jewish youth is free to choose his religion, was obtained in the earlier years of the Home Mission under circumstances somewhat analogous.

In 1847, the Committee were enabled to record a public act of considerable consequence to the Church and Mission at Jerusalem. The British Ambassador at Constantinople, Lord Cowley, had succeeded in obtaining a Firman, recognizing the Protestant subjects of the Porte as a separate Church and community.

* See Chapter xxi.

During the year following, the missionaries had abundant opportunities for circulating the Scriptures, mostly, owing to the poverty of the Jews, in the way of gratuitous distribution. The instrumentality therefore of the depositories for Scriptures and tracts became of great value; the more so, when we consider that the dread of persecution on the part of the rabbies, must have precluded many a one from hearing the words of life from the missionaries' lips, who would nevertheless be able to search those Scriptures of which Jesus had said to their fathers, "They are they which testify of me." Mr. Ewald gave the following incident, which will enable us to realize what persecutions had to be endured :—

"A young Israelite had visited some of our converted families, who preached to him Christ Jesus; he listened to what was pointed out to him from Holy Writ, and repeated his visits. He was advised to call on me. However, his movements were watched, and, when on his way to my house, he was seized and taken to the house of the rabbies, where he twice received thirty-nine stripes. He confessed before that Jewish tribunal that he believed the Messiah had come, and that Jesus was the Messiah. He quoted many passages, and told the Jews to contradict him if he was wrong; but they laughed at him and put him in prison, where he remained several days."

An effort was made by the Jewish community to resist the influence of the Hospital, in the form of a petition to Sir Moses Montefiore to renew his efforts to establish a Jewish institution.

"Our minds," say the petitioners, "are not blinded to 'the tower which the sons of men have built' (we allude to the missionary party) in order to catch Israelites in the nets which they have spread out over all the face of the country. And although we have by every means of prevention prohibited any man or woman from going to that house (the conversion hospital), yet poverty and distress have predominated over the religious sense of those who were not firm in their faith, at a period when their souls hungered for bread; and when they were left in sickness without a resting-place, they still fled there for refuge. And what can we do to humble the presumption of the conversionists, and to banish it from the land, unless we, the Jews,

have an asylum to compete with theirs, and to prevent people from going thither?.....

“ Why should we be despised by the missionary agents, who have built a tower of strength, and prosper considerably, whilst we, on the contrary, have no one that interests himself or cares for us? ”

The House of Industry was re-opened in December, 1848. We need only say that its plan in general resembles that of our Operative Jewish Converts' Institution in Palestine Place, with of course necessary modifications. It was found and is still found an excellent adjunct to the mission. Speaking of it at an early period, it was said by Bishop Gobat: “ The House of Industry promises to become a means of great blessing, and of raising the character of the proselytes; whilst it will prove a criterion of the sincerity and general character of the inquirers and candidates for baptism.” And as regards actual results, the superintendent wrote in 1851:—

“ Though our Inmates, all Jews—naturally a rebellious people—are from different nations, of unlike characters, capacities, habits, and dispositions; yet, according to the measure of grace given them from above, ‘ they live in unity of spirit, and in the bond of peace.’ And considering that they are workmen, not students, I think the progress some have made in Biblical knowledge, and in the English language, is indeed remarkable; while most have made great advance also in their respective trades.”

In the first three years, nineteen were admitted in all, of whom only one was discharged for misconduct.

In 1851-2, the congregation meeting for worship within the walls of Christ Church, Mount Zion, amounted to 88 adults and 48 children, 37 of the former and 25 of the latter being children of Abraham. The Church was a great feature in the Mission. Its very existence was a striking testimony of true Christianity: there it stood, on the summit of the Hill of Zion, as a beacon, visible from almost every part of Jerusalem. Jews, Mahometans, and Christians, visited its services, in order to witness the Protestant mode of worship: and even when incapable of understanding the language in which those services were conducted, the absence of every thing at all approaching to idolatry

impressed them favourably as to the dignified simplicity and spiritual character of Protestant worship. "I then," wrote a German clergyman after having attended the service, "first understood the importance of the Protestant Episcopal establishment in Jerusalem; for the more gloomy the present condition of Eastern Christians, the stronger and brighter shines the Protestant Church on Mount Zion, like a light in a dark place; not on account of purity of doctrine alone, but of works also, through which many thanksgivings shall redound to the glory of God."

It may not be out of place here to insert a quotation from the work * of Dr. Frankel, a Jewish writer, who some years ago visited Jerusalem, as giving the aspect in which this institution presents itself to the Jewish mind:—

"I visited," he says, "the Anglican Church, a plain, but handsome building, in the Gothic style. It rises with three pointed arches, between which are joists of brown wood. There is no cross on the altar. Instead of it there are two tablets of black marble, on which the Ten Commandments are engraven in Hebrew characters of gold. The pews are of plain, dark wood. The Church is lighted in the evening by coloured glass globes supported on posts of oak. On one of the pews I found a prayer-book, which had been forgotten, in the Hebrew language. It contained the usual ancient Jewish prayers, with slight omissions, and interlineations on matters connected with the Christian faith. Thus the opinions and feelings of the recent convert to Christianity are not only spared, but, to speak more correctly, homage is done to them, and the neophyte is thus gradually habituated to the other faith. When all the Jewish converts residing in Jerusalem are assembled in this Church, they form an imposing and numerous congregation. What other Jewish congregation in the world, even when all its members are assembled, can boast, like that of Jerusalem, of having a hundred and thirty baptized Jews in one Church!"

* In this work, "The Jews in the East," (translated from the German of Dr. Frankel, by the Rev. R. Beaton,) vol. ii., chapter 2, the most conclusive testimony is borne most unwillingly to the missionary establishment at Jerusalem.

CHAPTER XXV.

Value of the Hospital—Fresh steps—Rev. J. C. Reichardt's visit—The work of the Gospel in Palestine strengthened—The Deaconesses' Institution—Miss Cooper's School, &c.—Counter-efforts—Jewish respect for the Christian Sabbath—Mr. Nicolayson's visit to the Mosque of Omar—Trials of later years—Death of Mr. Nicolayson, of Dr. Macgown, and of Miss Cooper—General view of results.

IN resuming our subject, we must again advert to the Hospital, which seems daily to have increased in usefulness and efficiency. The year 1849 was one of immense labour; about five thousand dispensary patients were supplied, and nearly four hundred inmates were received into the wards. Mr. Sandford, the House Surgeon, who in Dr. Macgown's necessary absence from his post had charge of the establishment, thus wrote :—

“ So anxious are the Jews to obtain medical advice, that on out-relief days, which occur three times in the week, they actually come to us with lanterns, and wait several hours before they can be attended to.”

A very interesting case occurred, which well illustrates the value of this Institution. We give it in Mr. Ewald's own words :—

“ There is now,” he wrote, “ another family, consisting of husband, wife and two children, who have left the Jews, and wish to become Christians. They arrived some time ago from Constantinople, fell ill here, and were received into the Hospital. Mr. Sinyanki visited them first and preached Christ to them; by degrees their minds were opened, as I believe by the Divine Spirit: Mr. Calman also saw much of them, and I have had several communications with them. The great kindness that was shown to them at the Hospital removed their preconceived prejudices against Christianity; the Word of God, which was read to them, convinced them of the truth as it is in Jesus, and they desire to become followers of the Lord. For the present they are at the Hospital. What makes this case peculiarly interesting

is, that the husband is blind ; he lost his sight about five years ago, but remembers many passages of Scripture which he had read."

In the year 1851, it was thought necessary by the Committee to examine afresh thoroughly into the wants and condition of the Mission ; their purpose being strengthened by the tidings which they received from two members of their body, who in the course of travelling had sojourned for some time in the Holy City. It was resolved to invite Mr. Nicolayson to visit England for personal conference, the Rev. J. C. Reichardt having kindly undertaken temporarily to supply his place. The latter accordingly left England in the month of October, entrusted with a special mission, partly, as has been said to act for Mr. Nicolayson, and partly to co-operate on the spot with the local Committee, which it had been deemed expedient to form in the year 1849, "in placing the mission on a more effective and satisfactory footing, with such assistance as might be found available." Such plans were greatly facilitated when the Committee were afterwards providentially enabled to accomplish what they had often desired, viz., to associate with the work on Mount Zion an English clergyman of some experience and standing at home. This was brought about when the Rev. H. C. Crawford, whose name is now so bound up with our work at Jerusalem, offered his services to the Society for missionary labour in Syria. He arrived in the Holy City on the 21st of February, 1852. Shortly before his arrival, the annual conference of the brethren had been held, and at its close they were enabled thankfully to record "their gratitude to the God of Israel, for the harmony, unanimity, and cordiality, with which they had been enabled to review the past history, and to provide for the future wants, of this mission, and those connected with it within the same diocese ; and for the cheering prospect of the future."

The cause of Christ's Gospel in Palestine was not only strengthened from this, but from other sources also. The Church Missionary Society deemed it expedient to send a labourer to Palestine, and the late King of Prussia also appointed a minister, whose cure was to comprise the German Members of the Protestant community. For this latter office the Rev. F. P. Valentiner was selected, who at once expressed

his earnest desire to co-operate with those who had preceded him in the work for the salvation of souls, and who has since proved of the utmost value to the cause.

Another valuable addition was this year made to the medical department, by the establishment of the Deaconesses' Institution. During a period of sickness, the want of proper nurses had been severely felt. In order to remedy this evil, Bishop Gobat says :—" I wrote to the Rev. Mr. Fliedner, asking him to send us two of the pious deaconesses of Kaiserswerth,* to nurse our sick, to visit regularly our proselyte females, and if possible to take some part in teaching the children of the School, in cases when the teachers were unwell. In April last, Mr. Fliedner himself brought four deaconesses ; two supported by different Committees in Prussia—one of superior education, to direct the work, and one well acquainted with all the business of a Dispensary—and two others at my expense, to nurse first our proselytes, and also other patients. They all live together, and receive the patients that need special care and attention into their house. Besides this, they regularly visit our poorer, and chiefly the female, proselyte inquirers, to advise them, as well as to read and pray with them ; from which some good effects are already visible. I expect much benefit from their presence here ; for their quiet, humble, benevolent and altogether Christian life and conduct, cannot but tell upon the heart and consciences of many Jews and Gentiles. Dr. Macgowan has kindly undertaken to attend gratuitously upon the patients of this Christian Hospital. And here I cannot forbear expressing publicly my gratitude to the London Society for promoting Christianity amongst the Jews, for their generously defraying the travelling expenses of the two deaconesses, for whom I had written with the full concurrence of their representatives in Jerusalem."

* The Deaconesses' Institution at Kaiserswerth, on the Rhine, near Düsseldorf, was established by the Rev. Dr. Fliedner, in 1836, for the purpose of training pious Protestant females as nurses for hospitals and private families. It was commenced on a small scale, but soon increased, and has now its branches in all parts of the globe. It is conducted on strictly evangelical principles, and has been attended with much success. Miss Nightingale was resident for some time in the Kaiserswerth Institution, in order to learn the system.

In speaking of these auxiliaries to the more direct work, we should omit a very important one, if we failed to advert to Miss Cooper's Institution for Jewesses, which at her own cost she established some few years previously to the period of which we are writing. Speaking of this, Mr. Crawford said in 1852:—"I can see no way so calculated to prove a channel of good to these poor women, as that which Miss Cooper has adopted; for by giving them work, which she teaches them to do, and paying them for it, she confers the double benefit of exciting industrious habits and of relieving actual distress. Miss Cooper and her assistant are now learning Judeo-Spanish, and they already know enough of this language to read to the women, and converse a little with them upon what is read. They are flattered by the ladies learning their language, and begin to listen with pleasure and interest; and if the reading of the Holy Scriptures in a prayerful spirit, with a few simple and affectionate remarks and explanations, be not genuine missionary work, I do not know what is." And in January 1853, Miss Cooper herself thus wrote:—"Fifty Jewesses are under Miss Railton and myself; twenty of these being children. Miss R. takes in her room twenty-two, the other twenty-eight are with me; and called away as I constantly am to speak to Jews, Jewesses, visitors, and all sorts of people, and having also on me the superintendence of the Bazaar, and the Jews in the Industrial School, I feel I must have another assistant to live with me."

In the year 1854, a movement of a general character was set on foot in order to counteract the growing influence of the Mission. Mr. Cohen was deputed by Baron Rothschild and other Jews of influence to visit the Israelites in the East, especially in Jerusalem, with a view to the improvement of their circumstances. Though, from the advantages offered at the time, a temporary effect was produced on the Mission, yet no permanent injury resulted. It is a fact worth noticing, that almost all Mr. Cohen's plans for relieving the Jews, and rendering them as much as possible independent of the Society's benevolent efforts, were confined to the *setting on foot of institutions similar to those already established by the missionaries.*

Alluding to these attempts in the following year, Mr. Nicolayson

says, "The efforts made by their wealthier brethren, both in England and France, avowedly to guard them against the mission, may be considered to have failed: and they have not only failed, but also, by introducing some new measure apparently copied from ours, they have roused the feelings of the more rigorous Talmudists against themselves, and, at the same time, softened their feelings towards us and our measures." Thus what was intended to be a blow to the Mission, only proved a means of making it better known, and even more appreciated.

How completely altered the status of the Protestant community on Mount Zion had become since the early struggling days of its commencement, a little incident, trifling in itself, testified. We allude to Mr. Nicolayson's visit to the Mosque of Omar. We give the account of it in his own words:—

"On the occasion of Colonel Walpole's visit here, a British and Protestant party was admitted into the Mosque, which I joined; and we saw at leisure, and in open day, all that was to be seen in both the great mosques, above ground and under ground. I had, on four previous occasions, declined going; twice, because the native dress had to be put on, (as though the visitors were Moslems,) when I said I would wait till I could go as a Christian; twice, more recently, when the principals were Roman Catholic princes, and I said I would wait till I could go as a Protestant. This time I went as a *Protestant clergyman*, wearing my clerical hat, while most of the others put on the red cap."

We may now hasten on to the conclusion of our history of this Mission. The years whose tale remains to be told, have been in many respects years of trial. In 1856 it pleased God to call to his rest the Rev. Mr. Nicolayson, who had so long and so diligently laboured in the Holy Land.

"The missionary Nicolayson," said Mr. Cartwright, when speaking of him, "long stood alone, through evil report and good report, in the forefront of the battle. Ever ready to take any part that was assigned to him by competent authority, and willing at all times to take the lower place, he followed what he saw to be the path of duty, with unwearied perseverance and inflexible integrity. The foundation of

all that now exists at Jerusalem, for the welfare of the Jews, and the general spread of the Gospel, was laid by him ; and when we compare the beginning with the end of his course, we may well say, What hath God wrought !” Most providential was it, that the Committee had been directed to a man who was not only qualified by character and attainments, but also by experience gathered on the spot, to take up the work when Mr. Nicolayson laid it down. The Rev. H. C. Crawford was placed at the head of the Mission.

Four years later it pleased God to remove two other tried friends of Israel. Dr. Macgowan was called to his rest on the 6th of February, 1860, almost his last act in connection with the mission being his attendance at the Anniversary Meeting on the 21st of January, to which he went from his sick bed. Miss Cooper had been called away before him on the 22nd of November, 1859. The Institutions of the latter, however, had most providentially been previously placed in the hands of the Committee, a proceeding which had removed many long-standing difficulties with regard to the Hebrew Girls’ School, and which helped, in conjunction with other causes, to unite the labourers of the mission in a more compact body than heretofore. Ill-health soon after compelled Mr. Crawford to leave Jerusalem permanently. The Committee, however, have since been able to fill his place by the appointment of the Rev. J. Barclay, who had for some time been labouring at Constantinople, and who is now stationed at Jerusalem.

During the summer of 1860, Syria was convulsed with troubles of a very serious character, which involved our missionaries at Jerusalem in perils which seemed at one time most imminent. We allude to the massacres of the Christians of Mount Lebanon.

These massacres took their rise from disputes—no unusual occurrence—between the Druses and Maronites ; the former an ancient and fierce race, whose religion is a mystery, though we may describe it as Paganism tinctured with Mohammedanism, who have long dwelt on the slopes of Lebanon ; and the latter a race of Christians, descendants, it is thought, of the ancient Syrians, who are in partial communion with the Church of Rome. It is quite clear that the

outbreak differed materially from an ordinary feud, that it was the manifestation of a subterranean fire which had long been smouldering, that the Druse quarrel with the Maronite was but the spark which served to explode the mine, and that the real elements which caused so terrible a conflagration, must have been Mohammedan hatred of Christianity, and Mohammedan opposition to European progress and influence. If Turkish Pashas and Turkish Generals had not been real sympathizers, these fearful events could never have happened. "The Druses," said the "Times" of the day, "are no such powerful body, and we fully believe would never have ventured on more than some plundering foray on their rivals, the Maronites, *unless they had been sure of the complaisance of the Turks,*" and this opinion was amply verified in official documents.

From a letter received at the time, we extract the following illustration of the effect of this state of things upon Jerusalem:—

"I send a few lines just to let you know that the dangers which seemed to be ready to overwhelm us when last week's mail left, have been in a great measure turned away by the hand of our God, so that we now feel again, at least for a time, in comparative safety. That there was *real* cause for alarm, we are quite persuaded, for many and deep appear to have been the plots laid by the enemy, so that we are constrained to acknowledge with thankfulness that 'It is of the Lord's mercies that we are not consumed, because His compassions fail not.' A great band of the Mohammedans no doubt intended to rise up on the Friday, which was the commencement of their year, but the able measures and activity of the Pasha had the desired effect upon the disaffected, so that they feared to do what they had purposed. The despatch, too, that was sent express from Jaffa, and arrived here before noon, to the effect that H.M.S. 'Mohawk' had reached that port, and that two French men-of-war were expected immediately, had a good effect.

"We have now soldiers stationed in different parts of the city. They are to have rooms built, that they may continue there. This arrangement *appears* a great protection, but in reality it is not so, for we have much reason to believe that the greater part of the soldiers

here are but little to be trusted, as they are of the lowest order from Damascus, and did not even there bear a good character; their pay, moreover, is ten months in arrear. The 'Mohawk,' we hear, only remained at Jaffa a day or two; it came, we understand, in great haste from Lattakia, having heard that there had been a dreadful massacre at Jerusalem. When they were assured that nothing of the kind had taken place, they left. Immediately after, however, two French ships of the line arrived, one carrying an Admiral, who is now here, with many of the sailors belonging to those vessels."

What just ground there was for alarm, may be gathered from the fact, that the feeling which prompted the massacres was universal throughout the Mohammedan world. A correspondent of the "Times," wrote:—"Great fears are entertained of a general rising of the Mohammedans against the Christians. Fanatical emissaries are traversing the Turkish provinces in every direction, calling on the faithful to rise in defence of the Crescent." And letters received from our own missionaries in Tunis and Bagdad, were confirmatory of this; thus, from the latter place, one of them wrote:—

"No doubt you have heard, ere this, of the dreadful bloodshed on the Lebanon, and the atrocious massacres at Damascus. This sad intelligence reached us by last post, and had its melancholy effects on the Moslem, Christian, and Jewish population. In the former it raised, besides the detestable spirit of fanaticism, their innate love of bloodshed, pillage, and plunder: whilst the latter were overcome by an indescribable panic, which would have been inducement enough for the Mohammedans, if they had had a leader, to fall upon and murder them. This took place on the 1st instant; the day after the panic increased, and the cause for apprehension was indeed much greater. Christians and Jews were insulted and menaced in the streets, and the Mohammedans, the poorer class at least, openly spoke of their intention to slay all non-Mohammedans. Daily, I might say hourly, the panic grew, and on the night of Friday the 3rd, no native Christian slept at his house, fully believing that this would be their last night in the world, if they fled not from their homes. It was a most melancholy and heart-rending sight to see the poor

Christians passing, late in the evening, through the gates of the city ; women carrying their infant children in one hand, and leading the older ones by the other, whilst their grown-up children accompanied them, armed with clubs or fire-arms, watching with tender care and affection over them, and evincing a determination in their pale countenances to defend, yea, even to lay down their lives in the defence of their beloved parents. And indeed there was cause for apprehension that night, as we afterwards heard, for five hundred of the worst characters were gathered near the Jewish quarter, ready to do their worst. By the providence of God, the authorities succeeded in dispersing them, and in restoring tranquillity for the present. Meanwhile the steamer, and the English residents and the Consul-General, who were encamped outside the town returned, and this tended greatly to the tranquillization of the place and people.

“Great apprehensions were, however, felt in connection with the arrival of yesterday’s post from Constantinople, as it was expected that we should hear of massacres at Aleppo, Diarbekir, and Mosul ; but thank God it was quiet every where. Still we live on the *qui vive*, not knowing what changes the next hour may bring forth. It is at such a time, however, that the Christian feels his joy in the Lord, when he feels that He who is for us is stronger than he who is against us. It is a fiery trial of the Christian’s faith, but it comes out, like pure gold, improved by the process ; and he knows what it is when he says, ‘My times, O Lord, are in Thy hands.’”

It pleased God, however, that these threatening clouds should pass, and that our missionaries should come out of the crisis uninjured and unscathed.

And now let us in conclusion take a comprehensive view of what has been effected in this most prominent field of Jewish missionary labour. We have already dwelt upon the *general bearing* on the whole Jewish people of this mission, of which the operations are carried on in the very centre to which Jewish thought, feelings, sympathy, all tend. And of its importance in this light every successive year more and more convinces us ; although perhaps some might deem the actual results to be small and inadequate. Up to the end of 1857, 129 was the total num-

ber, including proselytes and their children, who had been baptized in Jerusalem. In the three subsequent years that number was swelled to 169; but as we have often had occasion to notice, baptisms *taken alone*, are a very insufficient test of missionary work. Of the character of the converts we can speak most favourably. There have been doubtless failures and discouraging disappointments—these we have never attempted to conceal. The work that professed to be free from blemishes would certainly not be like the Apostles', and would be justly open to suspicion. But notwithstanding all, there has been a genuine work of God wrought in many a child of Abraham, of which we have had ample evidence. Thus at the close of 1858, Mr. Hefter wrote:—

“ There is a great stir, and a longing for true life in Christ among our people, never felt in such a degree as now. I wish that any of the friends of Israel could have joined us on New Year's Eve, when all the German-speaking proselytes met at my house for prayer. There was such an earnest spirit, such a craving for the outpouring of the Holy Ghost, such a heart-felt confession of sin, and prayer for future grace, that, having been so occupied for two hours and a half, all thought it scarcely half an hour, and did not wish to separate. There was also a deep affection towards each other, and a loving spirit, such as I never witnessed before; and we did not part till we had all asked the Lord to continue, yea, to increase His grace within us, enabling us to grow more and more in likeness to Him who is our Head.”

In the following year Mr. Crawford, speaking of the thirty-eight adult male proselytes then resident at Jerusalem, says:—“ We dare not speak satisfactorily of them all; a few are stumbling-blocks to their unconverted brethren, and others show no decision of character and vigour of Christian life. During the past year, however, there has been manifest improvement in this respect, chiefly but not exclusively amongst the younger members; many have appeared to feel that to walk worthy of their calling is a debt they owe, not only to God and their own souls, but also to their unconverted brethren. I have never seen this motive so actively in operation as at present.”

This is just what we should expect. Surely there is abundant reason for thankfulness, especially when we take into consideration the many severe trials and temptations, some of them "common to all," some of them also specific and peculiar, which the convert who witnesses a good confession, has to pass through in Jerusalem.

But, turning to other results, have we not equal reason to be thankful? With regard to the Hospital, for instance, we may well call upon the mere philanthropist to sympathize with what has been done by that Institution, in relieving physical suffering and distress scarcely paralleled in our more favoured land, independently of any other effect which it may have had. It may be asked again, Has the Church upon Mount Zion answered the expectation formed concerning it? In Mr. Crawford's words we reply, It has done so in a very great measure. "It has excited much curiosity and approving interest; groups of Jews have from time to time appeared seated among its worshippers." So also with regard to the circulation of the Scriptures, we may again quote from the same source. "Upon the whole," he writes, "we may safely affirm that the confidence of the Jews in our Hebrew Old Testament is abundantly established; their schools are in a great measure supplied with our Haphtorahs, and their houses with our Bibles, in consequence of which their acquaintance with their own prophets is greatly extended and increased, and thus the foundation is laid upon which a Gospel superstructure may be hereafter built."

In short, Jerusalem, which Jews throughout the world still love and look to, is now, through the blessing of God upon the labours of our Society, so identified with a full and faithful testimony to Jesus of Nazareth as the true Messiah, that they cannot visit the Holy City, or leave its venerated precincts, without receiving and carrying away impressions, which in many future instances, as in many that are past, will we doubt not issue in the salvation of Jewish souls, and prove that her faithful God still remembers and has favour towards Zion. *

* We have confined our notice to the principal seat of missionary effort in the Holy Land, viz., Jerusalem; but there were other places which were for a time occupied by the labourers of the Society. In 1843, it was deemed expedient to establish a mission at Safet and at Beyrout. The former, one of the four holy cities, is a place which was at one time distinguished

CHAPTER XXVI.

Occupation of Cairo—Rabbinical opposition—Evidences of Jewish goodwill—
The School—Bibles given to Jews from Arabia Felix—Anecdote of the
School—Signs of progress—Bible Dépôt—Difficulties.

TOWARDS the close of 1846, it was deemed expedient by the Committee to occupy Cairo as a field of missionary labour. Accordingly, Messrs. Lauria and Goldberg were appointed to that station, and arrived at their destination on January the 5th, 1847.

The number of Jews in the place amounted to about 5000—the great bulk being natives, who were in a state of great ignorance. Besides these, however, numbers of Jews pass through Cairo *en route* for other places.

After a few months of missionary work, the spirit of rabbinical intolerance was aroused, and a cherem was proclaimed in all the synagogues, prohibiting the Jews from reading the “Old Paths.” Its only effect was to make the work better known. Mr. Lauria wrote in reference to this volume:—

“It has become so celebrated, that not only is it eagerly perused by almost all learned Israelites here, but it has also been sent for by a great rabbi at Alexandria, who, by means of that cherem, heard of this excellent work. A Jew came to us on purpose to purchase an ‘Old Paths’ for that rabbi, and seeing the New Testament and some tracts

highly in Jewish estimation, as having been the seat of a flourishing School in the sixteenth century, and the place from whence issued some Rabbinical writings of renown. The latter, the ancient Berytees of the Greeks and Romans, and perhaps the Berotha of the Hebrew Scriptures, is a place of considerable importance in our days, as being the principal seaport of Syria. The Committee thus stated their reasons for selecting it as a station:—

“Although the number of Jews permanently residing in Beyrout, is much less than at the other stations occupied by your missionaries, the great importance of having a faithful labourer stationed at this place, will be at once apparent, if it be remembered, that the greater part of the Jews who return from the different countries in which they have been strangers to the land and home of their fathers, land at Beyrout. There are also many constantly passing and re-passing for purposes of commerce, as the chief trade with Damascus is carried on at this port.”

Aleppo also was for a short time occupied by the Rev. Dr. Kerns.

in Hebrew, he begged me to let him have a copy of each ; we granted his request, and he immediately dispatched them by the post to Alexandria. The author of this work is become so celebrated, that the Jews compare their great rabbies to him. ' This or that rabbi,' I have heard them say, ' is, or is not, more learned than Dr. M'Caul.' "

The missionaries, as time wore on, gained the esteem and goodwill of the Jews, a touching proof of which was manifested on the occasion of the death of Mr. Lauria's wife, who fell a victim to cholera in the summer of 1848. As soon as the Jews heard of his bereavement, they came to condole with him, and to offer him assistance. The coffin was carried to its last resting place by sons of Abraham.

The pestilence proved a great interruption to missionary work. It raged in Cairo with especial virulence, sweeping off between the middle of July and the middle of September, no less than 9000 souls.

The occasion of a visit by the Bishop of Jerusalem in the following year, also evinced how thoroughly their feelings towards Christianity had become changed, for they received him with courtesy and respect. Referring to that visit, he wrote afterwards :—

" I have been delighted in making the acquaintance of Mr. Lauria, the zealous lay-missionary of the Society for promoting Christianity amongst the Jews. I have visited several Jewish families with him, where he is both respected and beloved. From what I hear from Mr. Lauria and others, and from what I have seen, I believe that there is an open and promising missionary field among the 5000 Jews of Cairo ; but in order to ensure success, I think that this Mission should be strengthened by at least an ordained clergyman, and a good school-master."

A school was accordingly established in the following year, which in a fortnight numbered eight scholars, three of them children of influential Jews. The Chief Rabbi was much alarmed at this rapid progress, and endeavoured to hinder its success, but in vain, as only one Jew was induced to withdraw his children, while *two* others sent theirs to fill the gap. The school proved not only directly, but indirectly a benefit to the Mission. Mr. Lauria wrote thus concerning it :—

" Besides the great benefit which, I hope, the children will reap

from it, it is of great advantage to the work of the Mission. On Saturdays my house is full of Jews who come to see the school; and I avail myself of these opportunities to tell them in an amicable way the reasons why the Christians are so interested in their welfare: that it is because of the obligation which the Christians owe to them, that they endeavour to do them good."

In the year 1853, the Committee were able to speak most hopefully of the work. Mr. Lauria had been enabled, to a great extent, to gain the confidence of the Jews, and was frequently visited by the rich and well-educated amongst them, who came to purchase Christian books, or to inquire more particularly into the nature of our faith. Some meetings also were held amongst the Jews themselves, for the purpose of discussing the subject.

We have already noticed that Cairo is a place which, from its peculiar situation, becomes the temporary sojourn of Jews from other countries, and thus special opportunities were sometimes afforded to the missionary for, as it were, "casting his bread upon the waters," in the hope of finding it, though after many days. To such an opportunity Mr. Lauria thus alluded in 1852:—

"The Jews of Arabia Felix, who for a long time formed the phalanx of Judaism, but have been terribly oppressed under the heavy iron sceptre of the Arabian pseudo-prophet, begin to receive the Gospel which proclaims "deliverance to the captives," from the country of their ancient bondage. Several Arabian Jews who were here, called on me and heard the Word of God preached to them. They bought of me, for their countrymen, 160 Bibles and 20 Pentateuchs. I sent 10 Bibles gratis to the poor Jews in Sanna, and also 50 copies of the Gospel according to St. Matthew, which the Jews pledged themselves to distribute amongst their countrymen; and I trust soon to be able to send them more Bibles and New Testaments. Thus the seed of the Gospel is scattered even in that remote region, where for the present no missionary can penetrate,* and may God bless it to produce the desired

* This was written in 1852. In 1858, the Rev. H. A. Stern was privileged to pay Arabia Felix a missionary visit.

fruit in due season. These books, to use their own words, will only excite, but cannot satisfy their craving for the Word of God, which is sweeter than honey and the honey-comb ; they therefore desired that at least 200 Bibles, 8vo., should be sent them."

The school meanwhile was progressing favourably. It was evidently doing a work in the minds of the boys who filled its benches. On the occasion of a discussion in which Mr. L. was engaged with some Jews, he mentions that the son of one of them, who was a scholar in the school, ran and brought a Hebrew Bible, and said to him in English, "Now show them Isaiah liii. ; there they will find the sufferings of Messiah predicted." While saying this he opened the chapter, and added, "Show them this, and let me hear what answer they will give." The father of this clever boy, though he did not understand what he said, observed what he did ; and therefore asked Mr. L. in an angry tone, "Is that what you teach him in the school ?" But the boy did not wait till he answered, but said to his father, "Now I know English, I can myself read and understand the Bible : I hope you have no objection to my reading the prophets." The father only answered him with a curse, "Ochrus," (be dumb,) and went away.

The work suffered a check in 1853, Mr. Lauria being compelled to spend most of that year in England, on account of the state of his health.

In the year 1853, Mr. Lauria having left Cairo, the Rev. H. C. Reichardt was sent out to take his place.

The school was year by year proving of very great value. Its prosperous condition incensed some of the more bigoted Jews, who spread all sorts of absurd reports about its object, giving out that the boys were being trained for English soldiers, that idolatry was practised, and other such-like statements. It was all to no purpose, however. Ninety-five boys received instruction during the year, and fifty-four were in regular attendance at one time ; a cheering fact, seeing that the attendance had fallen as low as seven at one time. Several travellers who visited the school, bore their testimony to its efficiency.

That the knowledge of Christian truth was silently but surely

making way amongst the Jews of Cairo, the following statement proves :—

“ The study of the Old Testament is not altogether neglected by the more seriously minded Jews, and the New Testament is in the possession of many. Some of the most zealous do not scruple to own their acquaintance with the latter, and even to quote it, if it suits their purpose. On one occasion your missionary was conversing with some of them on the changes introduced into their religious observances by the rabbies, who thus disobeyed the precepts of Moses; a Jew who was present immediately tried to shew that it was quite as incumbent upon Christians to keep the law of Moses as upon Jews, for that Jesus had said, He came not to destroy the law, but to fulfil it. A New Testament was then fetched, and the greater part of the fifth chapter of Matthew read aloud by one of the rabbies, in the presence of the other Jews. ”

Further proof of the impression made upon the Jews was given in 1856, by the circumstance that a house was hired from one of the wealthiest and most respectable Jews of Cairo for the purpose of a Girls' School, which it was deemed expedient to open, and which soon numbered fifty-five scholars, though it had at first only been contemplated to admit twenty-five. The Chief Rabbi did all he could to thwart this scheme, using every effort to set aside the contract for the house; and when he found that he could not accomplish this, Mr. Reichardt says that—“ He assembled some of the Jews, and tried to arouse them to a sense of their danger, in allowing a Protestant and a Christian to reside in their quarter, speaking to them also of the still greater evil of sending their children to a Christian school. To this most of them replied, that as long as their children were well taught they should continue to send them, and they should only discontinue doing so, when another and a better school was established under the rabbi's direction.”

Another institution was established in 1859, viz., a Bible Dépôt, concerning which Mr. Reichardt thus wrote :—

“ At the end of June I had the pleasure of carrying into execution my long-cherished plan of establishing a Bible dépôt in this place.

We have had at one time thirty and fifty Jews, the depôt being so full that there was no room to move, while the rest were pressing and pushing at the door and window, eager to hear and take part in the conversation ; and while I have been busy in one corner, impressing upon the Jews the truths of the Gospel, the Depositary has been in another, endeavouring to prove to his brethren that Jesus is indeed the Messiah foretold by the prophets. I consider it an especial cause for thankfulness that, in the principal thoroughfare of Cairo, in the very midst of the Jewish shops and bankers, we have now a place where we can publicly, and without let or hindrance, not only sell the Scriptures, but invite all who take any interest in the subject, to discuss the important truths contained in them, and listen to the message of salvation. I have often seen a motley group of different sects and nations gathered round the window of our shop, while one read some passage from the open books, and another explained it to the rest. Respectable Moslems have also come in, expressed their joy and surprise, wished us God-speed, and not left the shop without obtaining the sacred volume. One individual, a Turkish merchant, came in soon after we commenced, in order, as he said, to see what we were about. A copy of the Turkish Bible was put into his hand ; he sat down, and as he read it, appeared lost in surprise ; he begged that he might be allowed to buy it, and left highly delighted with his purchase. The next day a friend called on him, to whom he soon showed his treasure, and taking him by the hand brought him to our shop, where he speedily induced him to become a purchaser."

The work continues to be carried on with these instrumentalities, and though the station has not been productive of many baptisms, yet encouragements have not been wanting.

"There is evidently," wrote Mr. R. in 1859, "a growing interest among the Jews of Egypt, and a wish to inquire into the doctrines of the Gospel. From many circumstances which have come to my knowledge, I feel sure that the reading both of the Old and New Testament is becoming much more prevalent among them than heretofore, and that not in a careless or cursory manner, but with great care and attention."

The work has had to contend in Cairo not only with the difficulties arising from Jewish prejudices, but from infidelity, with which numbers are tinctured; and, alas! we are compelled to add, that the conduct of nominal Christians has been a stumbling-block and a hindrance. There would no doubt have been more baptisms, if there had been any means by which the converts could gain a livelihood; and instances have not been wanting, of those who have left the place with the intention of publicly professing Christ elsewhere, under more favourable circumstances.

CHAPTER XXVII.

The Jews of the German Empire—Change in their condition—Saying of Frederick the Great—Inducements to make Berlin a station—Moses Mendelssohn's influence—Reform—Its true character—Rev. Lewis Way's visit.

WE must now revert to our European fields of labour, amongst which there is no doubt that our German stations hold a place of prominent importance, and of them, Berlin may be regarded as the one which naturally claims our first notice.

The Jews in the German empire were indeed in a most deplorable condition during the middle ages. They were, as an eminent Jewish historian has expressed it, "a mass of suffering." Nor was their state bettered, but rather the contrary, in the period that intervened between the Reformation and the eighteenth century.

"We cannot," says Da Costa, "look without astonishment, and even admiration, upon the elasticity of human nature, especially among the people of Israel, (the people of the resurrection, as some one in our day has called them,) when we consider the depth of wretchedness and degeneracy from which, particularly in Germany, the Jew had to be raised, before he became *even a man*." We may gather some idea of

their condition from a common German proverb of the middle ages, "Happy is that town where there is neither Abraham, Nimrod, or Naaman," (i.e., neither Jew, tyrant, or leper.) By the local laws of Frankfort, Jews were forbidden to come out of their own quarter on Sunday, or on any Christian festival; and even the gates of their street or portion of the town were locked; they might not take into their houses, as lodgers, any Jew, except their own family and relations to the second or third degree; they were not allowed to have Christian servants or nurses, nor to walk about the town at the time of any festivity, or during the visits of any foreign prince.* They might not frequent the public walks; if they touched any article of food in the market, they were compelled to buy it, with many other similar restrictions." Subjected to such indignities, our surprise is that they have survived at all.

In the eighteenth century, however, there came a great change over their condition, more especially in Austria, and, what is more immediately to our purpose, in Prussia. Frederick William, the father of that Frederick surnamed the Great, was favourable to the Jews, many of whom were in favour at his court.† So had also been his predecessor, in whose reign the synagogue in Berlin was completed under royal protection.

Their condition was, therefore, much improved, and still more so under the rule of the Great Frederick, who took pains to become acquainted with their position and state, and of whom it is related, says Da Costa, that he made the observation that, "To oppress the Jews never brought prosperity to any Government." The consequence of all these circumstances was, that when missionary efforts were contemplated, the remembrances of their past misery and grievances were

* What a contrast does the present day afford, when we mention that at the coronation of the present King of Prussia, the noble visitors to Königsberg, for the most part, availed themselves of the hospitality of rich Jewish residents.

† Even in this reign they were liable to some almost ludicrous obligations; as, for example, they were compelled to purchase the king's surplusage of boar's flesh, when too many animals were killed in hunting; they were also compelled to spend 300 thalers at the Royal Porcelain Manufactory, on the occasion of any family rejoicing.

well nigh obliterated, and, in fact, many of the Jews of Germany had attained to posts of influence and importance, and numbers had, even then, become eminent in the various walks of literature, philosophy, and art.

Names of Christian Israelites, such as Neander, have long been familiar to the ears of Christian students ; and who has not heard of Mendelsohn, the gifted author of "Elijah ?"

At the time we are writing, we find Christian Israelites in Berlin who have gained for themselves name and renown ; in proof of which, we may mention that twenty-seven are to be found amongst the professors of the universities, and a greater number still in the ranks of the legal profession.

"It is a remarkable fact," wrote one in 1850, "that of all the Mendelsohn family, so widely branched out, there is only the present *chef* of the house who is still a Jew ; all the rest, even the children of the latter, are Christians. Moreover, the families and descendants of Mendelsohn's contemporaries, whose names are appended as subscribers to the different works that were then published, and who were either literary or rich men, or both, are now Christians, with very few exceptions."

In addition to these reasons, which rendered Berlin a most eligible missionary station, there must not be omitted the circumstances, that the late King always manifested a very deep interest in the spreading of the Gospel amongst God's ancient people, and that for years the late Sir George Rose, British Minister at the Court of Prussia, seconded by his earnest Christian efforts all that was done to that end.

There was another inducement, namely, that Berlin was the grand centre of what has been called Jewish Reform, that struggle which has now for many years been maintained between Rabbinical bigotry on the one hand, and what, we fear, we must style philosophic indifference on the other.

The change in the condition of the Jew, socially as well as intellectually and religiously, is mainly traceable to the writings and influence of Moses Mendelsohn, a man who in any community would have earned the epithet of Great. "He was," says Dr. M'Caul, "one

of those remarkable persons whose intellectual energy enables them to attain to eminence in spite of poverty, unfavourable circumstances, and infirm bodily constitution. Educated a Rabbinical Jew, he had to overcome his own prejudices and those of Christians. But he gradually triumphed over all difficulties, and was at last acknowledged, both by Jews and Christians, to be, in some respects, one of the first of his contemporaries." *

His influence was felt in various ways. The Jews up to his day had confined themselves to the use of a corrupt dialect or jargon, and despised pure German, nay, regarded it as Gentile and profane. Dr. M'Caul, writing in 1838, says, "An old fashioned Rabbinical Jew in Poland still looks with horror on the acquisition of 'Galchas Taitsh,' 'Priest's German.'" Mendelsohn, however, wrote his most celebrated works in German so beautiful, as to excite the admiration of the most fastidious; and thus his brethren were naturally brought to regard that language in quite a different light, to study, to admire it; and to this end also tended his translation of the Pentateuch and Psalms. The door was thus opened which afforded to the Jew an entrance into the storehouses of Gentile literature, and there soon arose a strong taste and preference for it. "The Jew," again to quote Dr. M'Caul, "read German, loved German literature, and learned to esteem German authors." The result was, as might have been expected, that Rabbinical learning declined, as Gentile literature rose in the ascendant; and Rabbinic influence and old prejudices against Gentiles simultaneously waned. The Jew suddenly saw opened before him new roads to eminence and distinction, of which he had previously been entirely ignorant; into these ways he gradually entered, with what results we have seen. Thus Mendelsohn influenced the social condition of the Jew; but his *religious* status was also changed—the new tactics were incompatible with the old traditions; the study of Hebrew was neglected, and that of the Talmud abandoned by numbers who felt that they must find some new standing ground; and this they endeavoured to discover in Modern Jewish Reform. There can be little doubt that this religious revolution

* Sketches of Judaism and the Jews.

Mendelsohn, though to the last he was externally a Rabbinical Jew, intended of set purpose to produce. "We assert," says Dr. Jost, when speaking of him in connection with this movement, "that he was himself conscious of this purpose, and directed his activity to the object of giving to the Jewish religion another foundation than that which it was supposed to have—to spiritualize, to raise it—and with it to deliver his co-religionists from darkness, and to dispel a cloud of prejudices."

But what was this Reform, so called? We fear it had little of a really religious character. It was an act not unlike that of their fathers in the desert, when they set up the golden calf. In this case it was not a material idol to which men, who suddenly found themselves, as it were, at sea without compass and without pilot, turned; it was their own mind, their own intellect, which they placed upon the pedestal, and to which they bowed themselves down.

To one unacquainted with the subject, the term Reform suggests glorious thoughts of a turning from the broken cisterns of Rabbinism to the pure fountains of the Scriptures of Moses and the Prophets, and we picture to ourselves Jewish Reformers as men of a similar stamp with such Jewish worthies as Elijah, or with our own Luther; and there are, no doubt, instances where there has been a return to the Word; but such, alas, have been by no means the rule.

Jewish Reformers, with Mendelsohn at their head, have drank rather at the sources of Voltaire and more recent German Rationalists. "Do not, I beseech you," says a Jew, quoted by Mr. Ayerst in his 'Jews of the Nineteenth Century,' "compare the present reform among the Jews with the Christian Reformation! Luther's Reformation was an honest one; he swore on the Scriptures, and no thought arose in his heart which deviated a hair's breadth from the Word of God. That was the reason why his work succeeded; whereas now levity goes for courage, and dialectic skill, with its diplomatic windings, for simple eloquent honesty."

"Mendelsohn," says Dr. M'Caul, comparing him with Luther, "endeavoured to tread in the steps of Aristotle and Plato. Luther was a follower of Moses and the Prophets. Mendelsohn inspired his

nation with a love of philosophy and polite literature. Luther kindled a flame of zeal and love for the truth of God's Word. In a word, *Mendelsohn communicated Gentile civilization; Luther preached the faith of Abraham.*" *

* From a recent number of the "Spectator," we take the following remarks on the Reform movement both in England and Germany, from which the character of German Reform may be gathered :—

The British Reform Jews at first sight appear to stand almost equidistant between the orthodox sect and the more advanced German Reformers, whose chief congregation is at Berlin. The orthodox party may be described as Rabbanites, the British Reformers as Scripturalists, and the German Reformers as Deists. The first derive their doctrines from the Hebrew Bible, the Mishna and the Talmud, and the vast Rabbinical edifice reared on the massive foundations of the Mishna and Talmud; the English Reformers admit the authority of the Hebrew Bible alone; and the German Reformers simply make the Hebrew Scriptures the groundwork for their own views and convictions.

But the British Reform Jews have in reality a much greater affinity to the Rabbanites than to the German Seceders. The two former have nearly every important and distinctive doctrine in common, while the latter diverge in an almost opposite direction. For both the British Reformers and the Rabbanites believe in revelation and inspiration, while the German Reformers acknowledge in the prophets of the Old Testament merely a high degree of piety and religious elevation. The two first share, therefore, a broad and comprehensive basis, and the difference between their views lies less in the principles than in the extent of their application: while the German Reformers have virtually framed an independent religious system derived more from modern philosophy than Jewish teaching. The two former cling to the Hebrew language as that alone appropriate for religious worship; while the latter have introduced the vernacular into their synagogues. The two former publicly recite the whole of the Pentateuch in weekly portions; the latter select those passages only which they believe to suggest fruitful meditations. The two former celebrate the seventh day as the Sabbath; the latter have transferred it to Sunday. The two former consider the Israelites as "the chosen people" in the sense in which the Old Testament understands that term; the latter hold that the Israelites might, indeed, have been justly regarded as the chosen people at the time when they alone possessed a higher truth in the midst of general superstition; but that the truth which they then possessed is not necessarily the highest degree of enlightenment attainable by the human mind, and may, therefore, not be the ultimate creed of all nations. The two former believe in a personal Messiah, the political restorer of the splendour of the house of David; while the latter understand the Messiah to denote the age in which knowledge, virtue, and peace will prevail throughout the earth. The former are, in fact, Jews in the exclusive sense of the word, and in contradistinction to the followers of other positive creeds; while the latter have so thoroughly identified themselves with the modern ideas of a universal religion, that they at one time seriously

This very brief sketch of Modern Jewish Reform will enable us to understand the position in which the German Jew stood forty years ago, and still more the position in which he stands to-day. We shall be prepared for the following remarks made by the Rev. Lewis Way, who, in 1817, visited Berlin, to ascertain the religious state of the Jew, and with an eye to future operations.

"Mendelsohn," he writes, "is much honoured by his Jewish brethren as a Reformer, but a Christian would see more of Voltaire than of Luther in that part of his character. His works are much read by the Jews in Germany; but from the extracts I have seen, he is not the man to lead them from Moses to Christ: as he does not seem to recognize the divine legation of the former, we know from the best authority that he cannot believe in the latter. His followers go a step further, they very generally acknowledge that Christ was a prophet, and even greater than Moses, but they suppose both to have been competent to discover and lay down the rules of moral obligation, and even to exercise faith and love, and worship God acceptably by the force of their natural powers. They think as little of the necessity of a new and divine principle in the soul, as Nicodemus of old, when he first acknowledged Christ as a 'teacher sent from God.'"

And again:—

"The philosophical spirit they have imbibed from the reasoning and principles of Mendelsohn, has led the greater part of the Berlin Jews to reject the use of the Talmud; and a considerable party has been formed under the denomination of 'Reformed Jews,' for whose use a splendid synagogue has been made at the expense of one of the most wealthy and respectable among them. In this, only parts of the law are read in Hebrew; and great part of the service, and the singing and preaching, is in German; this place was formed out of three rooms laid together, the divisions of which seem retained on purpose. This is dissimilar to any mode of worship which has yet existed among the Jews, and is a nearer approximation to a cathedral service than any other."

contemplated an amalgamation with that sect of Christian Reformers known as "German Catholics," at whose head is Johannes Ronge.

And again he adds in the same letter :—

“Many thinking Jews are not satisfied with this substitute for a synagogue, entertain the highest opinion of the morality of the Gospel, read it in secret at home, teach it to their children ;—but of its life and power, have as yet no notion. So true is it, that no man can call Jesus Lord, but by the Holy Ghost. I conversed in one day with four Jews of this description : one was a student of theology in the university ; the second, a magnetizing physician ; the third, a student in philosophy, moral and natural ; and the fourth, a merchant, who had more sense than the other three. Their opinions, taken together, might build a little Babel, but would not square with one stone of the true Jerusalem ; not one had any knowledge of sin or its imputation ; all conceived religion to lie within the compass of reason and human power, and justification to be by the works of man *alone*. The philosopher quoted from Hesiod *Les Dieux ont mis aux portes de la sagesse la sueur*, and he thought to climb heaven by labour, and that Pelion well placed on Ossa would give him sufficient elevation. The physician thought he could bring down the heavenly spark of faith by the friction and vibration of his wand of steel, and impregnate the water of a tumbler with the powers of life. The merchant thought himself the only righteous man in Berlin, because he never asked more for his goods than he intended to take. His words and motto were, ‘ *Gardez ce qui est droit, saites ce qui est juste, c’est la religion.*’ The theologian seemed never to have heard of Adam or the fall, nor had he any notion of the necessity of an atonement. He considered sacrifice not as typical, but as temporal, and salvation wholly within the powers of man in his present state.”

Joined with this state of things there was much worldliness and love of dissipation, nevertheless there seemed to be many features in the case which encouraged the hope, that the Gospel might be preached successfully to many of the seed of Abraham resident in Berlin.

CHAPTER XXVIII.

Encouraging instances of Conversion—Departure of Sir George Rose from Berlin—Professor Tholuck takes the superintendence of the work—Converts—Mr. Ayerst goes to Berlin—Lectures.

IN the Providence of God, two instances occurred in Berlin about this time, of individuals forsaking Judaism, and making public profession of their faith in Christ by baptism. The seeds of conviction in one of them were sown by the Rev. Lewis Way, during that visit to which we alluded in the close of the last chapter. It seems that amongst the many Jewish students at the University of Berlin with whom Mr. Way conversed during his stay in that city, was one of the name of Reich, who had distinguished himself there by his literary attainments. Finding him one day studying with deep attention Bishop Horsley's edition of Sir Isaac Newton's works, and perceiving that he had a mind eagerly engaged in search of truth, Mr Way reminded him, that both the editor and the author of the work before him were firm believers in the truth of Christianity, and putting a Hebrew Testament into his hands, told him, he would never discover what he sought for, until with prayerful and impartial attention he looked for it in that book.

The remark sunk deep into his mind, and after Mr. Way's departure he seriously perused the Hebrew New Testament. Being convinced, under the Divine blessing, of the truth of its contents, he some months afterwards made known the change that had taken place in his mind, on this momentous subject, to some of the friends of the cause at Berlin. He became gradually more and more established in the truth, until at length he resolved to give up his professional pursuit, which was that of physic, and to devote himself to the ministry, as a missionary to his brethren.

He was baptized on the 2nd of July, and to the event Mr. (afterwards Sir) Geo. Rose thus alluded in a letter to the Committee :—

“ My dear Sir,—Mr. Reich, his wife, her sister, and his two

children, were publicly baptized in the Dome Church here, on the 2nd instant. Many persons foreign to the transaction were present; and the Rev. Mr. Theremin, the most eloquent preacher in this place, the instructor of these converts, preached here—for the first time, I apprehend, that the attempt has been made with truth, fervor, ability, and discretion—on the duty of endeavouring to bring the Israelites into the fold of Christ, enforcing powerfully the obligation on our part, by such topics, as, though wholly familiar to you, are new here, and obviating the objections. Madame Bischoffwerder, John Nicollorius, (a counsellor of state, and at the head of the office of Baron Altenstein, who has the administration of public worship and education,) Mrs. Rose, myself, and other persons of my family, were among the sponsors.”

The other instance was that of one who had served as a soldier in the campaigns of 1813 and 1814. One of his godfathers was the King of Prussia himself, who stood by proxy, thus giving the full sanction of his character and influence to the proceeding, and we believe purposely throwing the ægis of his protection over the proselyte, who would else have been exposed to many difficulties.

Speaking of the first-mentioned baptism, Mr. Rose remarked: “The circumstances attending this baptism are calculated to make it a good beginning of a systematic endeavour here to aid in the cause of the conversion of the Jews.” So it seems to have been felt and acknowledged, for shortly afterwards the Committee at home were able to announce that a Local Society for promoting Christianity amongst the Jews, was shortly about to be established in Berlin. This was not, however, effected until the year 1822, it having been felt, previously to that period, that the silent diffusion of the knowledge of Christianity was preferable to openly aggressive effort. In December, 1821, Mr. Elsner* wrote:—

“I feel more and more the necessity of establishing a regular society here for our object, in order to unite the different talents in aid of it.

* Mr. E. was a pious merchant of Berlin, Secretary of the Bible and Tract Societies, and Correspondent of our own.

I have lately communicated my wish to draw up an address to that effect, to be inserted into my periodical accounts ; the result is to be expected."

The effect of his representation was, that soon afterwards an official communication was received at home, announcing the formation of a Berlin Society, under the express sanction of his Prussian Majesty.

In the year 1823, that good and tried friend of the cause, Sir G. H. Rose, announced his intention of leaving Berlin, and Professor Tholuck then became the Society's representative in that capital ; a man of piety and extensive Biblical and Oriental learning. It was arranged that he should engage in the composition of suitable tracts which were required, and also that during part of the year he should pay visits of inspection to the Society's Missionary Stations on the Continent. He proposed also, subsequently, to make his public Lectures subservient to the refutation of prevailing errors on the subject of Judaism, and to the extension of just and enlightened views on the question of Jewish improvement. A year afterwards the Professor was able to bear very satisfactory and decided testimony to the great work that was going on amongst the Jews. He stated, in a letter dated Feb. 1, 1824, that during the eighteen previous months fifty Jews had been instructed and baptized in Berlin alone.

Two cases attracted special attention. Their history is thus given :—

"Notwithstanding that five missionaries had laboured at Berdichef, a town of Russian Poland, no fruits of their labours appeared, and they were wholly discouraged. All left the place. At that instant two young Jews breeding up to rabbinism, and as usual, advantageously married, who had had intercourse with some of the missionaries, abandoned every thing for the cross of their Messiah ; and being advised by Mr. Moritz to go to Berlin, which had become a place of Christian refuge for Israelites since the formation of the Society there, they repaired thither, but, on account of their deviations from the straight line of road, which they found it necessary, or deemed it expedient to make in order to effect their purpose, by a journey through Memel of 1300 miles, reached Berlin early in

the last autumn. They obtained there religious instruction, distinguished themselves greatly by their piety, humility, modesty, and industry, and were publicly baptized early in the spring. Their Royal Highnesses the Princes, the three eldest sons of his Prussian Majesty, and many persons high in rank and office were their sponsors.* The testimonies in favour of their sincerity, from all those who had any intercourse with them, were strong and unanimous; and the evidence of facts entirely corroborates it. They sacrificed wives, children, fortune, home, family, reputation, and esteem and love of friends, beginning their new and uncertain career by such a journey as alone were enough to terrify men bred up so helpless and ignorant of worldly things as the rabbies are."

These two sons of Abraham were brought out of darkness into light in a most remarkable manner. One of them, at an early age, felt dissatisfied with the Talmud; in vain he sought to draw comfort and consolation from its pages, when alarmed by the thoughts of death during the prevalence of a fierce epidemic. His attention became attracted to Christianity by hearing a child in a Christian school repeating the Ten Commandments. Shortly afterwards, he received from an intimate friend a parcel, containing a Hebrew New Testament, several tracts, and a letter informing him of the arrival of two German missionaries at Berditchef, who, like Paul of old, were opening and alleging out of the Scriptures that Jesus was the very Christ.

"I had scarcely perused these lines," says he, "but I eagerly fell upon the New Testament, read it in connection with the tracts, and compared the passages of the Old Testament there quoted; which indeed could only be done in secret and before day-break, to prevent my being seen by my rabbi. How great was my astonishment," he adds, "when I found the passages of the Old Testament quoted, so completely fulfilled in the New."

The result we have already given. The history of the other was

* The King himself graciously accepted the office of godfather, and was represented on this occasion by Major-General von Witzleben, his Majesty's Adjutant-General, and President of the Berlin Society.

little less remarkable. In addition to these encouragements, Professor Tholuck was able to write :—

“ It is in general a new and cheering phenomenon of our day, to see among students in divinity so many sons of Abraham. The number of them at Breslau is considerable.”

The conversion of the two Israelites just mentioned led a third to embrace Christianity. A young Jew, of the same town from which they had come, having had his mind awakened to the subject of Christianity by some tracts received from Mr. Moritz, resolved to follow their example, and, as they had done, to seek for instruction in Berlin. Accordingly he set out, and at length arrived in the Prussian capital, where, not knowing whom else to apply to, “ He inquired of the rabbi for his two apostate friends. The rabbi, however, reprimanded him very sharply for applying to him on such a business. And then the poor inexperienced Jew went into King-street, the principal street of Berlin, and inquired from shop to shop where to find the two Berditchef Jews, who lately had become Christians. He supposed this to be an event of such importance, that it must be known through the whole capital. He probably met with many who made a sport of his simplicity ; but he at length came to the shop of a Christian tradesman, who conducted him to his two Berditchef friends. Great was the joy on both sides. He took up his residence with them in the same room, and entreated them, without delay to instruct him in the Christian religion. He listened as to an oracle, to every word spoken to him. He gave himself up to the study of the New Testament, and in the course of one week, made up his mind to embrace Christianity. He then applied to a minister for regular instruction, in which he is still engaged.”

The work continued to make progress in Berlin itself. In the course of a speech at the Annual Meeting in London, in 1825, Professor Tholuck said as follows :—

“ As to cases of individual conversion, I can only say, that I have lately had fourteen applications from persons evidently under serious impressions ; and I am confident that *there are above 100 cases of actual conversion in Berlin alone.*”

And one, described as a valuable correspondent, in whose accuracy entire confidence might be reposed, in a letter dated February 7, 1826, thus wrote :—

“ In the last year, above *one hundred* persons of the Jewish persuasion were baptized in Berlin, of whom sixty-four were baptized in some one of the four Churches, under the superintendence of a distinguished ecclesiastic, and a member of the Committee of the Berlin Society. An old and highly respectable Jew said to him, ‘ We are all coming ; we cannot hold to Judaism any longer.’ ”

In fact, as was subsequently stated, there was not so much a want of *Israelites* desirous of instruction, as of Christian ministers and friends with time, inclination, and ability, to instruct them, and to watch over their spiritual welfare. Mr. (now Dr.) M'Caul was resident at Berlin during the winter of 1830, and found many tokens of encouragement. He met with a sect of Jews, whose teachers publicly upheld the authority of the inspired Word, rejected Jewish traditions, and reprobated the rationalistic mode of interpreting the Bible. He found them using in their schools the Society's edition of the Hebrew Scriptures ; he found, also, amongst the Jews, many who were students of the New Testament Scriptures.

In the year 1832, the Society permitted the Rev. W. Ayerst to take up his residence at Berlin, where he had been invited to deliver lectures to the Jews, for which purpose he was enabled to obtain from the authorities the use of one of their Churches, and in January, 1834, he commenced them under the direct sanction of the King. They excited the greatest interest, both amongst Jews and Christians. Persons of all ranks of society attended the services. Members of the Royal family, ministers of state, professors in the University, many of the nobility, and many other earnest-minded Christians, came more or less frequently to worship with their Jewish brethren, and to pray for their conversion.

These events bring us down to the year 1837, when circumstances rendered it necessary for the Rev. W. Ayerst to return to England. Before that time he had received into the visible Church by the ordinance of baptism, forty-three adult Jews, besides a considerable

number of children, and had given regular instruction for a longer or shorter period to two hundred candidates for baptism. The Gospel had thus been brought before a vast number of Jews in the public services of the Church, to say nothing of many to whom the message of peace was delivered in private conversation, in the house of the missionary, in the synagogues, and in the dwellings of the Jews.

Mr. Ayerst's residence may be considered as the commencement of a distinct epoch in the history of the Berlin Mission, which has stood, from 1834, more immediately in connexion with the Home Committee.

Reviewing the previous years, we feel that the Providence of God was indeed graciously at work—not only raising up an instrumentality to proclaim His message to the lost sheep of the House of Israel, but such an instrumentality as was well calculated to arouse Protestant Christians abroad to a sense of their obligations to the ancient people of God; that it so worked is very manifest; nor was the activity of the Berlin Society confined to that capital, but the ramifications of its work and influence extended to other places, in some of which it had regular missionaries established; and that God was pleased to give to their labours a very abundant measure of success, we think is evident from the preceding pages.

CHAPTER XXIX.

Rev. C. W. H. Pauli goes to Berlin—Condition of proselytes—Public services—Spirit of inquiry—Decay of Rabbinitism—Saying of Rev. Charles Simeon—Testimony of Dr. M'Caul—The Reform movements—Rev. B. W. Wright's remarks—Rev. R. Bellson's—The rising generation—Effects of Prussian Schools—Remark of an aged Jew.

AFTER Mr. Ayerst's departure from Berlin, his place was occupied by the Rev. C. Becker, who was subsequently replaced, on his resignation in the year 1840, by the Rev. C. W. H. Pauli, who, writing home in December of that year, spoke most encouragingly of the work, both in retrospect and prospect. "I am told," he says, "that there are

about one thousand Christian Jews at Berlin, among whom are some of the most eminent scholars and writers in all departments of literature." Having enumerated several of these, he then speaks of many in the more humble walks of society.

"Their number," he says, "is considerable; very many of them walk in holiness before their God and Saviour. Some of them undergo the greatest privations, on account of professing their faith in a crucified Redeemer, and their hope of restoration as a nation; and suffer persecution, distress, and famine. One told me, and I have convinced myself that he spoke the truth, that for many days together he and his wife, and family of several children, suffered from hunger and cold in the extreme. Now, do not suppose that the Berlin Christians are slack in their Christian benevolence. No; they do much, and many beyond their ability, although certainly much more might be done by others; and I trust before long they also will do their duty; but it is at the present utterly impossible for them to support every one that comes under their notice. There is that excellent and devoted man of God, the Kammergerichts-Rath——, who truly loves the cause in which we are engaged, and has laboured, if I mistake not, for more than twenty years, to promote Christ's glory among the Jews. I am sure he would support any plan that had for its object the amelioration of the poor proselytes not only at Berlin, but in every station we have on the Continent; and I hope that I shall be able to propose some such plan, which would greatly facilitate our exertions."

During the following year, Mr. Pauli's labours were blessed to a very great extent. Speaking of them, he says :—

"I have had the privilege of administering the sacrament of baptism to twenty-five children of Abraham, seventeen males and eight females, to whom will be added, in a few days, a young lady of a highly respectable family, and two young men, one of whom is a superior artist; and as it is sometimes surmised that only poor and ignorant Jews are embracing Christianity, from some worldly motive or other, I must not omit to mention, to the honour and praise of God's grace, that among the number I have instructed and baptized within this year, there are the following gentlemen :—

“Dr. W—— is one of the first astronomers in this University. He holds the office at the Royal Observatory, and his name is well known in the literary world; he is a gentleman of independent property; he is unmarried, and likely to remain so. I make this observation, as it is sometimes whispered that for the sake of marrying a Christian, Jews are willing to be baptized. This is occasionally the case, but on the whole rarely; nothing is too absurd for the enemies of the Gospel to bring forward to oppose the grace of God.

“Another literary character of no mean capacity, whom I baptized, was Mr. M——. He felt the power of the Gospel, and was not ashamed to acknowledge it publicly at the baptismal font, as the ‘power of God unto salvation, unto every one that believeth, to the Jew first, and also to the Greek.’

“A third gentleman, also a literary character, whom I had the privilege of adding to the Church, embraced and publicly professed Jesus Christ the only Saviour, by whom we are saved by faith. He suffered the loss of all things for the knowledge of Jesus Christ.

“A young lady heard the truth, believed, and suffered joyfully the severest persecutions from her friends and relatives, on account of it. I baptized her, and she is now working with her hands, that she may not be a burden to others.”

The public services had been continued through the year, and so well were they appreciated, that places were bespoken beforehand by the Jews, and some would have been willing to pay for their pews. A spirit of inquiry, moreover, was becoming very general, especially among the young. Speaking of the state of the Jews, he says in the same paper:—

“The whole fabric of Rabbism is tottering, I may say, is expiring. There is not a single Jew here at Berlin, or in any other town in Germany, who would deny it. The old rabbi in Breslau, Ticktin, is gone to his fathers, the rabbies who have lived before him—thus another pillar of the darkest school is removed. The rising generation feel a tremendous vacuity in their souls, and we know that, when once that is felt, nothing but a saving faith in the Redeemer can fill it up. The young men and women feel their wretched state of mental slavery,

and I am sure, were it not for fear of their parents and relatives, we should see them in crowds rushing to our baptismal fonts.

“Those who witnessed the state of our Jewish brethren in Germany not more than twenty years since, will recollect their hostility to Christianity. They would surely be surprised if they could see the altered state of affairs at present. In the year 1822, I was severely persecuted for quoting, as a Jewish teacher, a sentence from St. Paul (Acts xvii. 28) in one of my sermons ; but their preachers now quote all the parables of our Saviour and St. Paul's arguments, in every discourse they hold in the synagogue. This has a very extraordinary effect upon the minds of the young. Add to this the fact, that throughout Germany, and especially here at Berlin, most of the children are sent to Christian schools, and that their former prejudices have so far given way, that by the consent of their parents they learn the Christian catechism, Christian hymns, and the New Testament by heart. Almost every Jewish child in Berlin knows the Lord's Prayer. The question naturally arises, through what means has this hopeful state of things been brought about? The answer, I should think, is near at hand : through the London Society for promoting Christianity amongst the Jews ; because the Lord Jesus Christ was graciously pleased to bless the means this Society made use of. The old rabbies, I recollect, predicted all this, when they heard on the Continent of the rise of that Institution. And I remember a late venerable father of that Society, the Rev. C. Simeon, saying once at a public meeting : ‘ Friends, you are now only digging for the foundation on which a most splendid building is to be raised ; but I think the Jews, the Jews themselves, will save us the labour of finishing it beyond the digging for their foundation.’ ”

Altogether, during two years and a half, for which period Mr. Pauli was stationed at Berlin, he was privileged to administer the sacrament of baptism to forty-one individuals. He was succeeded in the charge of the station by the Rev. R. Bellson. Dr. M'Caul, who had occasion to visit Berlin in 1844, thus spoke of the work :—

“I am happy to be able to state, that everything I saw and heard led me to believe that the day of Israel's visitation from on high has advanced far beyond the dawn. The questions of the oral law,

Jewish emancipation, and reform, keep all Germany alive. The Jewish mind is thoroughly roused: all are striving after something, they know not what. In the great struggle many fall away to Infidelity, but many also find rest for their souls in the promises of the Gospel. The number seeking baptism is very great. The great number of converts in Berlin, and the influence which it has on all the provinces, point it out as the great centre of missionary exertion in Germany."

In the beginning of the winter of 1844, the Jewish community of Berlin became distracted by the strife of party. "One side," says a writer describing it, "is influenced by the warmth of religious fervour, the other is withered by the blast of a godless passion for reform, and labours to erect a throne for the cold doctrine of reason, which claims to be infallible, on the ruins of the last weak remnant of piety, of ancient customs, and of the faith handed down to them by their forefathers."

A large proportion of the most respectable Jews in Berlin, gave expression to their desires for some improvement in their religious observances and institutions, in the following remarkable words:—"We want *faith*; we want a *positive religion*; we want *Judaism*." Though they thus deeply felt their need, they could not determine on the principles on which they were to proceed.

No less, however, than 753 families in Berlin and throughout the provincial towns, joined the Reform Society. They made many changes in the synagogue services, and numbers who had long ceased to appear at the synagogue, were induced to resume attendance on Divine service.

The orthodox party were also active and at work. In March, 1845, they published a circular, asking for subscriptions to build a new house of prayer, on the ground that the old synagogue was insufficient, and within a few days 40,000 dollars had been raised. Another proof that the Jewish mind was thoroughly awake, was afforded by the fact that Jewish periodicals devoted to the consideration of Jewish interests, were greatly on the increase throughout the country. The Rev. B. W. Wright, who was for a time connected with the mission

staff at Berlin, thus gave his impressions of the proselytes and their trials :—

“I have visited several of the Hebrew converts attached to the mission, about whom there is to me something peculiarly interesting, and although conscious that the most promising symptoms may prove to be fallacious, yet I cannot doubt, that when proper precautions are taken previous to admitting converts to baptism, there is, on the whole, less reason to suspect the Hebrew than the Gentile convert. Thus, for instance, amongst other evidences of spiritual life, we look in the new convert for the same broken heart, the same heavenward hope, and the same faithful walk with a new and unseen Lord ; but in the Jewish convert, an additional evidence is afforded to us, when we see him go readily into the burning fiery furnace of a long affliction, and forsake all that the world holds most dear, for Christ's sake. *I had no idea of the sacrifice some Jewish converts had to make, previous to my coming here.* I can almost call to view the primitive Christian when I see before me the converted Jew, who is of the same family, and of the same blood, and also a partaker of sufferings for Christ's sake, in a measure generally unknown to all but the primitive Christian and the converted Jew.”

The stir to which we have just been alluding, continued year after year, and at the same time there was also to be noticed an increasing acquaintance with *Christianity*. “It is astonishing,” wrote Mr. Bellson early in 1848, “sometimes, in meeting with Jews promiscuously, now-a-days, and comparing them with those we met with twenty, or even ten years ago, what different views they have of Christ and Christianity ; how much more extensive and correct their knowledge is of things and circumstances connected with the Church, so that we cannot but see and thankfully acknowledge, that God has greatly blessed our mission at large, and that we have thus good ground for hoping that so much precious seed cannot have been sown in vain, but must finally, when once God's fructifying spirit shall have been poured out upon it, spring up, and bear fruit to the astonishment and wonder of the world, the benefit of the Church, and the glory of God's great name.

"Amongst the various Jews one meets with, whether they are of the old orthodox school, or belong to any of the modern sections; whether they are uneducated Poles or polite Berliners; whatever their standing may be, all seem to agree in this one thing, that a great change is going on, that the present state of Judaism cannot long remain, that something is taking place, the result of which is not yet known."

On one occasion, when a Jew was demurring to the meaning assigned to certain passages which had been adduced from the Old Testament, his son, a lad of some fifteen years of age, remarked: "Father, if Christianity is not allowed to be true, what is to become of all those passages? we must tear them out of the Bible." With respect to the young, indeed, much was expected by the missionary, and among them considerable encouragement was met with. The Prussian schools had done much to bring about this state of things. Speaking of them it was said:—

"Every child in Prussia is compelled to attend a school; and by far the greater proportion of Jewish children go to Christian schools. These schools have had a large share in making the Jews acquainted with the principles of Christianity. Jewish parents have often been amazed at discovering, on the return of their children from the school where they had been educated, the knowledge which they possessed, not only of the doctrines of the New Testament, but of the person and history of Christ. It is a remarkable feature in some Jews, and one which is very frequently met with, that they ask the missionary for tracts for their children. When asked why they do not wish to possess them for themselves, they either are at a loss for an answer, or else they generally say: 'I am now too old for these things, but my children are young; they go to school, and they understand these things better than we do, and will have more need of them as they grow up than we have.' Jews are often heard to say: 'We are Jews, but if our children are convinced of the truth of Christianity, we shall not hinder them from embracing it.' An aged Jew, who applied for books for his numerous family, said, in reply to the question, what he thought of Christ? that he had too little knowledge to make an

assertion on so important a subject, but he thought that opinion generally was more in favour of Messiah's having already appeared, and from all that his children had read to him, this view seemed to him the more substantiated; and on that account he would never hinder any of them, if, after due examination, they decided on becoming Christians."

It was stated as an observation, that there was in the case of candidates for baptism a marked difference between those who had, and those who had not attended Christian schools; the former exhibiting a much better acquaintance with the Scriptures. It is worth noticing, also, that most of the Jewesses baptized by Mr. Bellson had received their first impressions of the superiority of the Gospel very early at school. A Jew lamenting the spread of lax opinions among his brethren thus alluded to Christian schools:—

"There are many families now in M——, whose relatives are baptized, and it is no longer considered such a degradation to have apostates belonging to a family. Our children will certainly not spit at the mention of the name of Jesus in עֲלִינוּ, (a certain prayer,) for they mention this name daily in Christian, and alas! also in Jewish schools. The name becomes perfectly familiar to them; they grow up with their Christian school-fellows, and, alas! also eat with them. My own boy brought home the other day a great piece of sausage—of pork, of course; and under such circumstances old prejudices must give way."

Jewish reform, however, was, alas! taking the shape more decidedly of rationalism and infidelity. Those who promoted it seemed to abandon the hopes of Israel, and the blessed promises made to their fathers. It was stated in 1850, that, in remodelling their services—
 "They have blotted out of their common prayer book every word relating to the גְּאֻלָּה, *i.e.*, all that refers to the redemption of their present state; 2. תְּחִיַּת הַמֵּתִים, *i.e.*, all that refers to the resurrection of the body; 3. מְשִׁיחַ, *i.e.*, all referring to a personal Messiah, being God and Man in one and the same person, as He is represented in the revelation of the Word of God."

CHAPTER XXX.

Influence of passing events—Laxity of Jewish principles—Effect of the New Testament—Anecdote—Gentile interest increasing—Baptisms—Respect for the Talmud on the wane—Worldly spirit hostile to the truth—Conversion—The Jewish press a hindrance—The Rabbi and the New Testament—Increased interest—New Association in 1859—Project for raising Mission Premises—Conclusion.

PUBLIC events were meanwhile exercising their full share of influence on the Jewish community. The revolution of 1848, inasmuch as the revolutionary and rationalistic movements were identified, tended much to shake their faith in that false philosophy to which they had given themselves, and its immediate effect was, to a certain extent, to consolidate the orthodox rabbinical system; it could, however, have only a brief and passing influence.

"God is manifestly carrying on," wrote Mr. Bellson in 1852, "a great work of preparation amongst the Jews. There is a leaven at work amongst them in all places, even in the most remote and insignificant congregations. None have remained, or can remain, untouched by the great movement; there are the same disputes, the same dissensions every where, touching principles of 'to be or not to be.' Judaism is decidedly breaking up; and the apparent rallying which of late has taken place, in the shape of returning to some of the old formalities, which the revolution tide had carried away for a time, is merely the last glare of an expiring light, the last efforts of a dying man."

There was a gradually increasing tendency, on the part of the Jews, to assimilate their social habits more closely to those of their Gentile neighbours.

"There are," wrote Mr. B., "Jewish families in this city who give princely entertainments, and their saloons are frequented by the highest nobility, and by perhaps an equal number of *Jewish* families, of whom it is impossible to tell, whether one-half, or three-fourths, or a smaller or larger proportion of them, are baptized or not. There are,

vice versa, baptized families, in whose society you meet an equal or greater number of unbaptized Jews, some of whom are nominally bigoted, but not a vestige of such bigotry is traceable, either in their families, or in the education of their children."

There was not much in all this to encourage the missionary. Luxury and worldly ease are far greater obstacles to the vital reception of self-denying Christian truth, than the strongest prejudices or the severest persecutions. It was, however, very satisfactory to find that there was a growing demand for the New Testament. Of the way in which that blessed Book was working, the following incident, which occurred to one of the colporteurs of the Mission, gives an interesting and delightful proof.

Happening to be in a certain town on a market-day, he entered a public house, where a number of Jews were assembled. "One of the Jews took up a *German* Bible, and after a careful examination enquired the price. Being told that they were sold at 1s. 6d., he expressed his surprise that they could cost so little; and added, that he had lately bought one, and had had to give 4s. for it. 'You no doubt bought it for your children, or perhaps for yourself,' said the colporteur; 'but the treasure which this book contains is worth more than any perishable money we can pay for it.' 'I know what you are driving at,' rejoined the Jew, 'but I will spare you the trouble, and tell you at once that I bought the Bible for a niece of mine, eighteen years of age, whom I brought up as my own child, and made her a present of it at her *baptism*.' 'That sounds strange,' said the colporteur, 'that you, a Jew, should purchase a Bible under such circumstances.' 'She did it, no doubt,' said another Jew, 'for the sake of a lover.' 'You are quite mistaken,' said the first; 'if it had been so, I should never have consented to her baptism. I am convinced that nothing but the purest religious enthusiasm, moved her to take this step. And as this was the case, I was not inclined to put any obstacles in her way. For my belief is, that every man may be saved by his own creed, if he is but sincere.' Upon inquiry how she became convinced, the Jew said, 'In the place where I reside there are "pietists," and they have turned her head. She became acquainted with some of the young girls,

and they gave her the *New Testament* to read, which so completely absorbed all her thoughts, that she at last came to the fixed idea that *unless she believed in Christ, and confessed His name, she could not be saved.* And as my opinion is to let every person have his own way in this respect, I let her have her's. When the day of her baptism approached, I asked whether there was any thing she needed for the occasion, such as a dress, &c., for I was willing that she should have it. "No," she said, "I want nothing but a Bible, and that I should like to have." Of course I bought her a Bible, and gave it her with pleasure.'"

It was a cheering feature, moreover, that the interest taken by Christians in the work was very decidedly on the increase. A new spirit seems to have been awakened by the insertion, in the general public prayer, of petitions for the Jews and for the missions addressed to them.

In the synodal meetings of the clergy, moreover, the importance of Jewish missions was made a subject of discussion; and one Professor, having to compose a literary dissertation, chose for his theme the subject, almost unheard-of in Germany—"The hope and restoration of Israel."

Though we might mention many who had been brought to a public profession of Christ by baptism, yet we feel that, in such a country as Germany, it is rather to the results on the Jewish population generally, that we must look for the effect of our work; and, as we have shown, these were very considerable. There were, however, during the year 1852, two who were baptized by our own missionaries; while eleven other baptisms took place in Berlin. And we can hardly doubt that many must have been brought to the truth, indirectly at least, through the Society's instrumentality, who nevertheless, like these eleven, were baptized by other than her own missionaries; especially when the fact is remembered that at this period there were computed to be not less than *two thousand* baptized Jews in Berlin. These were in the habit of mingling freely with their unconverted brethren, and even intermarried with their families. Their influence, alas! upon them, owing to their coldness and indifference, was very inconsiderable; and this our missionaries frequently had occasion to

mourn over and lament. There was very little of that spirit which led the newly made disciple of Jesus to go to his brethren with the loving tidings, "We have found Him of whom Moses in the Law, and the Prophets did write."

Amongst the great body of the Jews, the Talmud was becoming more and more neglected. How much this was the case, may be gathered from the fact that various richly endowed Talmudical schools were without candidates to avail themselves of the proffered advantages. The funds, consequently, in most cases, had to be applied in a way quite foreign to the intentions of the original donors. One bequest, for the express purpose of promoting the study of the Talmud among a certain family, became void, owing to most of its members belonging to the Christian faith. Another very celebrated Talmudical seminary, founded in the middle of the eighteenth century, ceased to deserve its name, and was converted into a mercantile school.

And yet, notwithstanding this decay of reverence for their Talmud, the Jews seemed little nearer to Christianity. They were willing to regard Christ as a wonderful Reformer, and the morality of the Gospel as sublime, but this was all; for at the same time there never was more bitter opposition to Christianity, nor more decided hostility, so that, owing to that worldly spirit to which we have before alluded, they scrupled not at using any means of evincing their hatred towards it. The theatres were supported almost entirely by Jews, who were, in fact, the mainstay of places of public amusement; and it has ever been the case, that "the love of the world is enmity against God." Now and again Israelites entered places of public worship, but generally it was merely a passing visit, arising perhaps from idle curiosity; nevertheless, even such visits are, and were, occasionally blessed. Thus it was in the following instance:—

"In the absence of the Christian physician, a clergyman called in the Jewish physician of a small country place in Pomerania, to see his wife, who was lying dangerously ill. On the arrival of the Jewish medical man, the clergyman was kneeling at the bedside,

praying earnestly, and with the tears rolling down his cheeks. He continued his prayer even after the entrance of the physician, and during the time of his examining and prescribing for the patient. Before the doctor left, however, the clergyman asked him whether he would not call again and see him now and then? The physician replied, that as his visits were only to sick people, he hoped there might be no occasion for such calls in the clergyman's case. 'Still,' rejoined the clergyman, 'I hope to see you not only as a friend in my family, but in my church too.' A few Sundays later, the clergyman noticed the physician with his wife quietly enter and take a seat in his church; and observing this, he endeavoured to shape the sermon, so as to give a clear exposition of the leading doctrines of Christianity. The simple truth as it is in Jesus was not without its effect, and no very long time elapsed before the physician, with his wife and children, openly professed and embraced the Christian religion."

We have before spoken of the influence exercised by Christian schools on the Jewish children who frequented them. Leading men amongst the Jews appeared most anxious to increase the number, and improve the character of their own schools; but very little was effected in that direction, partly through the want of training institutions for Jewish masters, and partly from the poverty of the remuneration. The attendance on Christian schools continued therefore undiminished, as was shown by the increased demand for German Bibles (Old and New Testaments) in 1858. Nor was it for the children exclusively that these German Bibles were purchased, but Jewesses likewise desired to obtain them. Thus, in one instance, a Jewess begged of her husband to procure her one. She had heard of the contents of the Scriptures from a Christian neighbour; a desire to read them had been excited; she had therefore borrowed a copy, and the more she read, the more she desired to read, until at length she succeeded in importuning her husband to purchase for her a copy which might be her own.

There was one special hindrance which this Mission had to contend with, more especially in later years, viz., "The Jewish Press." The most unfounded and false statements were from time to time put

forward and circulated, with a minuteness of detail which gave to their narrations a semblance of truth, and thus closed many a door against the missionaries.

"The number of Jewish periodicals," wrote one in a late account of the mission, "may probably amount to some thirty, and they are published in all countries and in all languages. Sometimes they attack Christianity directly, but more often indirectly, and therefore much more perniciously. They tell the most unfounded and the most ridiculous stories about the mission, and never allow an opportunity to pass of attacking it, or speaking against a missionary. They are especially anxious, moreover, to warn the Jews against *Christian* schools, particularly against schools connected with the mission; for these, after all, are the thorn in their side. Next to the periodical press, there are the annual almanacks, which have immensely increased. They contain essays, as popularly written as possible, generally against the Christian religion; or extracts and reprints of old polemical works of the most bitter description, which formerly they would not have dared to publish."

To counteract these, a new periodical was commenced by the missionaries.

The missionaries did not, it must be remembered, confine their labours to the capital exclusively: journeys were annually undertaken, and the various fairs were visited. An interesting instance of the value of such occasional visits was conveyed to the Society by a German clergyman, Pastor Arndt.

A missionary of the Society happening to visit a small town in Westphalia, amongst other calls paid a visit to the rabbi, and when he took leave, presented him with a New Testament, requesting him to read it carefully. "The rabbi accepted the book, but no sooner had the missionary left the room, than in anger and displeasure he threw it on to the top of one of his book shelves, there to lie in the dust, and never to see the light again. The New Testament was entirely forgotten by the rabbi. It happened, years after, that the reverend gentleman had to leave his house and to move into another. In the course of packing his books, the said New Testament fell down

into his hand open. This circumstance made him thoughtful for a moment, and he then began to read just where the book was open : it was the genealogy of Christ. This made him curious ; he read, and read on, until he had finished the Gospel of St. Matthew, and then all at once it was as if the scales were taken from his eyes, and he cried out : ‘ Truly that was the Messiah that should come into the world.’ The next Sabbath he related in the synagogue what he had found, and begged the Jews to leave everything else, and with him to purchase the pearl of great price. The congregation were amazed and astonished, and when they had recovered from their surprise, they cast him out of the synagogue. He went to Elberfeld to be instructed and baptised. But he was there advised to go to Berlin, which he did, with a letter of introduction to some one, who sent him to Pastor Arndt. The latter says that he was delighted and edified to see how this son of Abraham grew in grace and in the knowledge of our Lord Jesus Christ, and that he had an ardent love for his Lord and Maker. After his baptism, he went to the south of Russia to learn a trade, in spite of his age, for he was then 62, that he might eat his bread by the labour of his own hands.”

We have before mentioned that interest in the work was decidedly on the increase among Gentile Christians. It made, indeed, but small progress ; still it was plainly on the advance. In 1859 an Association was formed for the relief of Jews and proselytes, and especially for the erection of Mission Premises, where Chapel, School, and a Refuge or Home for Inquirers, might be combined under one roof. An interest in this work has during the last two years been very greatly promoted by Dr. Schultze, one of the missionary staff, who has had opportunities far and wide of advocating the cause of Zion. His appeals were followed by most interesting results. Contributions poured in ; and not only was money given largely, but trinkets were most willingly sacrificed by their owners, in order to promote the work. Up to the close of last year, (1861,) 12,000 thalers (£1800) had been raised. The establishment of Mission Premises of a permanent character is of considerable importance, as the character of Berlin and its position render it a most suitable missionary centre. More

especially is a place of worship greatly needed ; for when, in 1858, the public services were to be resumed by Dr. Klee, one of the missionary staff, and, in order to this, a suitable Church was to be found for him, in spite of unremitting efforts, it proved a difficult matter. " Five attempts were made in different directions, but to all of them there were objections, and in most cases insurmountable ones. At last, one of five Churches was selected, where Dr. Klee only obtained leave to preach every other Sunday, with a promise also of one evening service in the week."

There is now, however, a prospect that this difficulty will be entirely and for ever obviated, and that a year or two, at farthest, will see a Church erected at Berlin, partly by English liberality, but in the main, we trust, by contributions from German Christians themselves.

We may here close our history of the Berlin Mission, having brought the account of it down to the very time at which we are writing.

Looking back at the past, we feel that it has proved in every way most valuable. It has been the means of gathering out many precious Jewish souls which shall shine for ever—jewels in the Saviour's mediatorial crown. It has, as we have just read, been blessed of God as the means of awakening an interest, and we have every reason to think a *growing* interest, in the cause of Israel amongst German Christians ; and, in effecting this, may we not add that it has done something more—that it has consistently, year after year, lifted up the standard of pure Bible Truth against the floods of Rationalistic error which well nigh threaten to swamp Protestantism in the very land of its birth.

Looking forward, we can do so with hopeful confidence. Great changes have come over the Jew, spiritually as well as socially. Old prejudices have been shaken to their centre. The Scriptures have been disseminated far and wide. The truth has been proclaimed in thousands of Jewish families. May we not believe, with trustful faith, that there shall be a reaping time as well as a sowing time, and that now more especially, when God seems to be permitting this

mission to "lengthen her cords and to strengthen her stakes," we may look for a future outpouring of the Holy Spirit, and therefore for larger successes and grander triumphs for the Cross of Christ.

CHAPTER XXXI.

Frankfort-on-the-Maine as a Mission—Rev. W. Ayerst's opinion—Rev. B. W. Wright's—Ancient treatment of the Jews of Frankfort—Their present condition—Religious movements—Indifference—Anecdote—Scriptures in demand—Jewish teachers—Proselytes—Their character—Influence of the New Testament—Resolution of the Kirchentag—Kind feelings towards the missionaries—The Christian death-bed and the Jewish physician—Jewish Bible Societies—Effect of the Scriptures—Number of Baptisms.

WE should exceed the limits which we have proposed to ourselves, and involve unnecessary repetition, were we to notice in detail all the stations which, besides Berlin, were from time to time occupied in the German field of labour. Missionary operations have been carried on in Hamburg, Cologne, Metz, Strasburg, Mülhouse, Frankfort, Offenbach, Haberstadt, Dresden, Breslau, Königsberg, Fraustadt, Inowraclaw, Bromberg, and other places. Though many circumstances were of a difficult and unfavourable character, Frankfort-on-the-Maine presented considerable inducements, amongst others its very central position. The Rev. W. Ayerst, who may be practically regarded as having first occupied this station in 1838, as Mr. Becker only resided there for a portion of the previous year, thus alludes to this circumstance. He says:—

"Perhaps it may be thought that it would be better to reside at some other place in this neighbourhood, as Frankfort itself is so unfavourable; but I cannot say much about this as yet. This is such a central place; thousands of Jews come here from Nassau, Hesse Cassel, Hesse Darmstadt, Hesse Homburg, Prussia, Bavaria, &c., &c.;

the jurisdiction of Frankfort hardly extends ten minutes' walk from the town; and of course the habits of the Jews who are foreigners here, are as different as those of countries remotely distant. In half-an-hour's walk it is easy to enter four different countries, which have as distinctly different laws as England and France. Thus, for instance, in Darmstadt it is a crime punishable by imprisonment to give a tract, whilst in Cassel one is as free to do so as in England. The experience of this winter has shown me very frequently the advantages of this place for communication."

Some years subsequently, the Rev. B. W. Wright thus gave his testimony on the same point:—

"Frankfort-on-the-Maine is one of those busy cities in which Jew and Gentile seem to vie with each other in 'heaping up riches for the last days.' It therefore affords no field for missionary usefulness among the Jews; but it is surrounded by several German principalities, in which many Jews reside, who are more noble-minded in regard to the hearing and searching into the messages of reconciliation with God through Christ."

The Jews of Frankfort had, up to the commencement of the present century, been subjected to numerous restraints, and deprived of many of the civil privileges enjoyed by their fellow-citizens. They were compelled to wear a cap, or hat, of a peculiar form, and, during the great annual fairs or markets, an additional badge of distinction. On Sundays and festivals, the gates of the street to which they were confined, were never unlocked. When they went into the market, they were obliged to purchase every article which they touched. They were not allowed to employ Christian servants or nurses. They were prohibited following many kinds of trade. Only six Jews from other places, were allowed to settle in Frankfort in one year, and only twelve marriages were permitted among them, during the same space of time.

They had also had their own experiences of persecution. On going there, (1838,) Mr. Ayerst made some investigations on this subject, and mentioned the following circumstance. He says:—

"I inquired into the truth of the persecution of the Jews at Frankfort.

There used to be a picture over the Brucken Thor representing one Jew riding on a sow, another Jew sucking the sow, and another employed in a way which decency does not permit the mention of. The devil is painted standing by, clothed in the peculiar dress worn by the Jews. This detestable picture hung for hundreds of years over the gate, and was several times restored as it suffered from the effects of time. It was not removed till a few years ago. I saw an authentic copy of the picture in a work treating on the history and antiquities of Frankfort. Until a few years ago, every Jew was obliged to take off his hat on meeting a Christian; and if a venerable old man happened to pass a silly boy without paying him this mark of respect, he was almost sure to be pelted with stones, and reminded by other marks of violence and gross insult, of those who thus wickedly lorded it over their elder brethren. The gates of the street in which the Jews reside were carefully closed the whole of the Sunday, until after all the services at the different churches were finished. I saw the places in the wall at each end of the street, where the gates were formerly fixed. They are now permitted to reside in any part of the town."

He also gave the following account of their numbers and present state:—

"Ten thousand Jews reside here, and a considerable number in all the villages and towns in the neighbourhood. In Roedelheim, three miles from Frankfort, is the celebrated printing-office belonging to the Heidenheim family, in which a greater number of Jewish books are printed than in any other printing-office in Germany, or perhaps in the whole world. The old rabbi of Frankfort died about three months ago. He was a stout Talmudist, and a very learned man, and bore a most excellent character. They have not yet chosen a successor.

"About one-third of the Jews here belong to the reformed class; they perform their service in German without making any use of Hebrew. Johlson's Hymn Book is used, and the singing accompanied by an organ. The tunes are the same as those commonly used in the Christian schools. The service commences by singing a few verses;

after which the preacher enters the pulpit and offers a prayer, which he selects at pleasure from 'Johlson's Book of Prayer,' or any other work, or uses one composed by himself. He then reads his text in German, using a free translation made by himself, as there is no authorized version in use among them; after the discourse he offers another prayer in the same way as at the beginning, and concludes with the Aaronic blessing (Numb. vi. 24, 26); after which a few verses are sung, and the service concludes. The preachers are Dr. Johlson, Dr. Hesse, Dr. Creizenach, and Dr. Jost, formerly of Berlin. They preach by turns. The place of worship is fitted up and arranged like a Christian church."

"The Philanthropic is a large school connected with the New Temple, as it is commonly called, conducted on the Reformed or Neologian plan. Last January, a great many of the parents, whose children are educated in the Philanthropic, made a formal complaint to the Senate who form the ruling authority in Frankfort, that the religious instruction of their children was completely neglected. They accused the directors and teachers of the school, that they taught the children nothing of the God of Israel, that they brought them up to be complete Infidels. The Senate appointed a commission to examine into the matter, and the result is not yet known. At the last examination Mr. Becker says the children showed a most extraordinary proficiency in the modern languages, spoke French with great fluency, and excelled in mathematics. The study of Hebrew was obviously considered to be a thing of secondary importance. Dr. Weil has a private school which is well attended and respectably conducted, the religious instruction is given in a Neologian way. The orthodox Jews have several schools, in which the children learn Hebrew and the Talmud very diligently."

Notwithstanding many difficulties and discouragements, Mr. Ayerst found his residence in Frankfort more advantageous than he had anticipated, and in the year 1839 he was privileged to administer the sacrament of baptism to three members of the house of Israel. But he was shortly afterwards removed from this station, having been appointed to the office of Foreign Secretary of the Society.

Somewhere about 1843 or 1844, a new phase began to discover itself in the Jewish mind.

"It is," wrote Mr. Poper in 1845, "more than a year since a wonderful movement commenced among the Jews in this city and the neighbouring places. Most of the so-called orthodox Jews (*i.e.*, those who adhere to the Rabbinical rites and ceremonies) feel that the position they have taken in religious matters, must undergo a change, and indeed I have been told, on good authority, and am myself partly convinced, that changes, great changes, (of course not so much in accordance with the Word of God, as with their own fancy,) have taken place in the synagogue service since the installation of the new rabbi."

"Now the reformed Jews," he added, "must soon feel,—and as they are attacked both by Jews and Christians, I may almost say they already feel,—that they are standing on very low ground, and must ere long become convinced that the reform they have introduced is a reform according to their own erring minds, but not according to the will of Him who has said, 'And that which cometh into *your* minds shall not be at all.'"

Subsequent experience proved that these commotions were not unfavourable to missionary work.

It was not, however, Rabbinism or the Talmud that was the great obstacle to missionary progress. Infidelity and indifferentism were the main hindrances; and for this reason, that these having spread so widely in the German Church, Jews, when the missionary pressed them with his arguments, were not unfrequently in the habit of answering him with remarks like the following:—"The generality of those in your own Church hold the same opinion as I do."

As an illustration of the prevalence of latitudinarian indifference, we may mention the following circumstance:—

"A 'new-catholic' having married a Jewish widow, who died not long after her marriage, she was buried in the Jewish cemetery, and both the rabbi and the 'new-catholic' minister delivered addresses at the grave; the latter by special permission of the synagogue wardens. The rabbi, addressing, as it were, the corpse of the departed, said, 'And there, before the lofty judgment-seat, where

thou now standest, it is *not* asked, according to the doctrine of our religion, *what was thy belief?* but, *what hast thou done on earth?* ”

The Scriptures, however, were in increasing request; and in the circulation of the sacred volume, Mr. Poper was much assisted by Jewish teachers, who, having shaken off the fetters of Talmudism, and passed through the stages of indifference and infidelity, had come at last to recognize and value the Word of God. To this class Mr. Poper devoted much of his attention, and set on foot conferences with them which were productive of much good. They allowed the missionary to visit their schools, and freely to speak to their pupils of the one thing needful. They assisted him in finding opportunities for conversing with other Jews, endeavoured to promote an interest in the Holy Scriptures, and even invited him to be present at the examination of the children in their schools.

In 1853, Mr. Poper was personally acquainted with no less than forty-two resident proselytes, besides knowing twenty by sight. The Gospel, moreover, had been proclaimed to many others, and had come home to their hearts with power; but owing to the peculiar laws of Frankfort in reference to *strangers*, and by this term they meant any one not belonging to its small territory, these had been compelled to leave before they had been fully prepared for baptism. From many of them the missionary subsequently received most encouraging letters, and latterly scarcely a year passed without tidings of the baptism, in distant lands, of those who had been for a longer or shorter period under his care.

Of the character of the proselytes Mr. Poper was able to speak most satisfactorily. The walk and conversation of the great majority were in accordance with their holy profession; and he was often refreshed and encouraged by his spiritual intercourse with them. The pious life of one of these proselytes, a converted Jewish lady, and the zealous interest manifested by her, was the means under God of leading one of her friends to embrace Christianity.

Many anecdotes might be given, did space permit, showing the effect of the New Testament upon thoughtful minds, and to many such the

missionary in Germany has to address himself. We cannot refrain from giving the following :—

A learned Jew, who had been diligent in reading the New Testament during the last eight or nine months, remarked, in the course of conversation, "Let me tell you that the reading of the New Testament will turn out unto me either a great fortune or a great misfortune. A great fortune, for it is possible that I may come to the conviction that it is true; or a misfortune, for if I do not arrive at this conviction, I shall no longer be able to believe in the Old Testament."

During the "Kirchentag" held in Frankfort in 1854, the following resolution was passed, and presented to its President :—

"It being evident that the missionary work among the Jews is likewise of importance for the work of the Inner Mission, this meeting expresses the wish, (to the general assembly,) that in future, on the occasion of every returning 'Kirchentag,' preparations may likewise be made for a meeting of the friends of Israel, for the purpose of uniting in prayer and mutual encouragement."

Thus we see that as in Berlin, so also in this place, the minds of Gentile Christians were, through the efforts of the Mission, being turned to the claims of Israel.

Moreover, Christian kindness and courtesy towards the Jew produced here, as every where else, reciprocal feelings on the part of the Jews themselves. The following anecdote will illustrate this :—

"Last summer," (1856,) wrote Mr. Poper, "I went in company with a friend of mine, an Englishman, to the synagogue of the orthodox party here. An old Jewish friend, whose place was in the middle of the edifice, came forth from his pew, and invited me and my friend to take our seats in it. However, a fanatic Jew, also well known to me, took great offence at what he conceived to be this too great attention shewn to a Christian missionary, and on expressing his indignation to another Jew near him, received the unexpected and plain answer that there was no occasion for any one to take offence at this, 'for,' said he, 'I also know Mr. Poper very well, and feel him to be a true friend to our people, so that esteeming him as such, I also should be, at any

time, ready to do the very thing at which you have shown such high displeasure.' ”

That this feeling was not only towards the missionary personally, but towards *Christianity itself*, may be gathered from the fact that it has recently been no uncommon thing for Jewish preachers to quote in their sermons and prayers whole passages from the New Testament, sometimes literally, at other times more by implication. Perhaps one of the most interesting incidents in connection with this Mission was the following testimony to the power of that Gospel which brings life and immortality to light, which was borne by a Jewish physician who was present when the sacrament of the Lord's Supper was administered to a young English lady upon her death-bed. He was thoroughly overcome by what he heard and saw on this solemn occasion. The service being concluded, he paced up and down in an adjoining room, and after a time exclaimed with deep feeling, “ Truly I envy the faith of that young lady, which she so delightfully exhibits upon her death-bed ; such an end I have never before witnessed—Christianity is a divine religion.”

The circulation of the Scriptures, which was from year to year increasing, was a most promising feature in the work. It told upon the Jews in more ways than one ; but perhaps the most striking proof of its influence was afforded by the effort made by the German Jews to establish a Bible Society of their own, as well as to put forth a new translation of the Scriptures. The proposition came forth under the auspices of Dr. Philippsohn, of Magdeburg. The influence that our Society's work had in producing this result may be gathered from the following expression of a Jewish rabbi :—

“ The very idea that the dissemination of *Hebrew* Bibles proceeds from Christians—a circumstance which in itself reflects great credit upon the pious zeal of our Christian brethren, particularly in England—ought to urge us on to be for our part equally zealous in the circulation of the Word of God : ”—

Or from such a remark as the following :—

“ Fifty years has Israel's inheritance—the Bible—been the monopoly of our Christian brethren, upon whom it reflects honour to have

shown to the people called of God, what ought to be done to effect a general dissemination of the Word of God."

The proposal to establish Jewish Bible Societies caused amongst the Jews themselves great searchings of spirit. Many looked upon them tremblingly and with distrust. The Bible, however, even the Mission Bible, as it was called, did not cease to be in at all the less request. In reference to this subject, it is well worth observing that latterly the Jews rarely objected to purchase a German Bible on the ground of the New Testament being bound up with it; nay, in many instances it seemed to be an additional inducement to endeavour to obtain it. So much has the demand for our Scriptures been on the increase, that during the year 1861 the quantity of Scriptures sold was six times as great as the number disposed of in the preceding year. Speaking of the effect on the Jewish mind, our missionary remarked:—

"My own very extensive correspondence with a goodly number of well-educated Jews in the country, which has continued unabated during last year, as well as my personal daily intercourse with all classes and ranks of them, enables me, to the delight of my heart, continually to observe, and constrains me, to God's glory, here to testify, that many of such as are either simply reading the New Testament, or critically studying this inspired volume, have derived therefrom great blessings for their souls, blessings which will increase as they continue prayerfully to search the sacred Word; and it may be hoped, that, through grace, such searching will ultimately result in bringing down upon them the chiefest of all blessings, the salvation of their immortal souls through Christ Jesus our Lord."

We must now close our account of this Mission, which seems to be one that is doing God's work, and is being owned of Him. Writing in 1858, Dr. Poper thus spoke on the point of baptisms:—

"It may be added that the number of baptisms, 177, would be considerably larger if those could be brought into account who were instructed by me preparatory to baptism, and were afterwards *baptized elsewhere*. I feel perfectly persuaded that I am within bounds when I say that the number of such would be fifty, since I have been labouring here: viz., since 1842. With respect to Jewish missions, we

may well say, 'Herein is the saying true: one soweth and another reapeth.'"

If we regard the numbers of those who have been brought to confess Christ by baptism, we may thank God and take courage.

It is obvious that the Word of God has come year by year to be in greater request, and the Jews have been stirred up to provide themselves with that inestimable treasure. This, whatever may be their motives, we must regard as a subject for thankfulness; and we think that, without fear of contradiction, we may trace it to our missionary work. "We have provoked them to jealousy." In the increasing demand for the living Word of God, we may find the most hopeful auguries of success, for we know Him who hath said, "My Word shall not return to Me void."

CHAPTER XXXII.

Königsberg valuable as a Station—Circulation of the Scriptures—Number of Converts—Influence of Scriptures on Russian Jews—Effect of Mission on resident Jews—Anecdotes.

In the year 1825, the attention of the Committee was drawn to Königsberg, as another place that might be occupied with advantage; and accordingly, after due deliberation, a missionary, the Rev. J. G. Bergfeldt, was regularly stationed there in 1827. In addition to the fact that the city contained upwards of 2,000 Jewish residents, the circumstance that it was frequented by numbers of Jews from the Russian dominions for the purposes of commerce, and, more recently, since the Polish Mission was abandoned, its proximity to Poland, rendered it a post of considerable value; for the missionary stationed there is enabled to have much intercourse with Russian, Polish, as well as German Jews; and there is scarcely any station where the Scriptures have been more readily purchased by Jews, especially foreigners, *en*

route between Russia and Germany. In one single quarter of the year 1832, the large sum of £55 was received from Jews for copies of the Scriptures; and speaking of the whole year, Mr. Bergfeldt wrote :—

“In the course of this one year, I circulated amongst Jews, from the books of our Society, 322 Bibles, 274 Hebrew and Judeo-Polish Pentateuchs, some of them with the Haphtorahs and collects added to them, 32 Hebrew and Jewish Prophets and Psalters, 380 separate Hebrew and Jewish-German Psalters, 36 Hebrew and Jewish New Testaments, 144 divers parts of the Hebrew Bible, and 41 Hebrew Jewish Lexicons—being together 1,229 copies of the sacred Scriptures, for which, in all, more than £78 was realized. From the depôt of the Bible Society were sold to Jews, during the same time, 107 Hebrew Bibles, and 167 Psalters, for about £38. Total of Scriptures sold to Jews here last year, 1,503; and the amount received for them, upwards of £116.”

An official document was in the year 1836 obtained and published by the Society, in which it was stated that between the years 1812 and 1835 inclusive, 227 Israelites had professed Protestant Christianity by baptism in Königsberg and other smaller towns connected with it, chiefly however in Königsberg and Memel, of whom 195 were upwards of 14 years of age; and at the same time Mr. Bergfeldt reported that whilst several had either died or removed in the course of years, there were nevertheless in absolute connection with the Mission twenty-three proselytes, of whom he could say that they were honestly desirous of walking in the faith of Christ. Just before setting out to visit England, he was requested by seven brothers and sisters of one family to return their sincere thanks to the Society, inasmuch as through its missionaries they had been brought to the saving knowledge of the Gospel.

The great circulation of the Scriptures continued to be the main feature of encouragement; and, in fact, the great demand for the Word of God in this place much influenced the Committee in the steps they took in reference to its publication. The Jews, moreover, soon began to ask not only for the Old Testament, but also for the Hebrew Bible with the New Testament bound up with it.

The circulation of the Scriptures was not without its influence on the

Jews of Russia, of which proofs were not wanting. Thus Mr. Bergfeldt reported in 1840, that two Jews from Bialistock had assured him that in that place there were at least fifty persons who might be called Christian Jews. They were not baptized, but as the Jews expressed themselves, they were worse than baptized. They kept their own assembly-room, where they met separately to say their prayers, and seized eagerly all the books they could get on the Christian religion, &c. At first their number was but small, but they increased continually, and most of them were respectable. This was not the only place in Russia of which he received such accounts from persons who apparently had no reason or interest to tell a falsehood.

Mr. Noesgen's testimony five years later was to the same effect. Speaking of visits from Russian Jews, he mentions that of a Jew from Kedan, who said :—

“‘There are important movements among us Jews in Russia. We endeavour to inform ourselves of the doctrines of Christianity; and as I do not wish my children to remain in ignorance of this important subject, I hope you will let me have a German New Testament, which I will pay for.’ He bought one, but returned a few days afterwards, to purchase another copy, which a friend of his wished to have for his children.

“‘If we consider,” he adds, “that these Jews are not rich men, and at the present time money is scarce, we must consider it one of the signs of the times, when we find that Jews, although they get Hebrew New Testaments gratis from us, yet purchase copies in German, in order that their children may fully understand and become acquainted with its contents. I trust the Lord has begun a work among Israel, which He will also know how to bring to a glorious end.”

And again :—

“The desire after true religion becomes evidently much more general among them. I meet with but few who do not show an inclination to converse on religious topics; some do not dispute much, but listen attentively: but the far greater part enter into discussion with zeal and confidence.”

During the year 1841, in the provinces of East and West Prussia,

twenty-six Israelites received the sacrament of baptism, and among those to whom the missionary administered it himself, there was one couple who, being under difficulties as to taking the step in their own place of residence in Russia, took a journey of not less than 400 English miles, in order to be baptized.

In the year 1842, the Society sustained a severe loss in the removal by death of their faithful missionary, Mr. Bergfeldt, after fifteen years of devoted labour in this station.

During the five years from 1839 to 1843, inclusive, upwards of 7000 copies of the Scriptures, whole or in parts, were circulated at this station; and for those which were sold, a sum exceeding £500 was received. This fact must be regarded as most important and most encouraging, especially when we take into consideration the very great obstacles which many of the purchasers had to overcome before they could convey their Bibles to their ultimate destination in remote parts of Russia. Succeeding years bore sustained witness to the value of this station in reference to the circulation of the Scriptures amongst the Jews of Russia, and to go through their history in detail would only be to string together a repetition of facts, many of them most interesting indeed, bearing upon this. We may close our notice of this point in the words of Mr. Tartakover, who for several years was privileged to labour there.

"Those," he says, "who have not seen the vast numbers who are to be met with here every summer, can form but a faint conception of the advantage of circulating the Old and New Testaments among the Jews of various countries, especially in Russia, Poland, and Austria, and places where no missionary is permitted to enter."

Meantime, even on the resident Jews, Christian love was having its invariable influence. In 1859 the same missionary wrote:—

"Their old prejudices against missionary labour are more and more diminishing; several of those who some time ago were not accessible to the missionary, having become better acquainted with the nature and object of the work, are now among his friends and visitors. I doubt not there are many among them who begin to feel the efficacy of the Gospel in their hearts."

And a striking instance is given in proof of the kind feeling existing on the part of many Jews towards Christians.

The Evangelical Chapel had often been presented with gifts from an unknown friend, consisting of rich coverings for the pulpit, &c., for which the clergyman was very thankful, though he was unable to discover the donor. At length, quite accidentally, the name was revealed to him; and great was his surprise, on finding that all these gifts had come from a Jew.

More recently still, in 1861, the same missionary thus wrote:—

“We can say with truth, that although we have not the same access to the Jews of Königsberg, as we have to their Polish brethren, yet we frequently meet with a friendly reception from them, far removed from their old prejudices, and in some cases they appear to look upon Christianity as a model for imitation. We do not mean by this merely the imitation of the manners and customs of Christians, but the gradual introduction of Christian rites and ceremonies into the synagogues, by their learned teachers and doctors.”

We shall close our notice of this mission with the following circumstance, well calculated to encourage those who are labouring in God's cause, to carry on their work as one not of sight but of faith.

“Mrs. —, an aged Jewess, a native of Danzig, and formerly a member of the Orthodox synagogue, received in her earlier years some impressions of Gospel truth from her intercourse with pious Christians, (probably from the late Bishop Alexander and the Rev. W. Ayerst, who at that time were stationed at Danzig.) She married a Christian, and had two daughters, one of whom was brought to a knowledge of the truth by the instruction given at the Christian school, and became a believing member of the Church of Christ. Both the daughters were baptized, and after a time married well and settled in different places. Still the mother continued a Jewess, and after she lost her husband lived alone for many years, until she attained the advanced age of seventy-six. She then came to Königsberg to live near her daughters, and being again brought under Christian influence, she became deeply impressed with the truth of

Christianity, and felt very anxious about the state of her soul. While her mind was thus occupied, she was seized with an attack of fever which threatened her life. In great distress she sent for a Christian minister, and begged that she might immediately be baptized. The minister, when summoned to her bedside, was in some uncertainty what it was right to do. He felt that he could not so hastily grant her request, and determined to wait, hoping that the Lord would grant her some time for preparation. On the following day he called, and finding her better, was able to have some conversation with her, and begged her to give a reason for her wish to be baptized, questioning her very closely as to whether she had really received Christ as the Son of God and her only Saviour. He added that without this true faith in Jesus, the outward form would do her no good, and only increase her condemnation. She replied to this, 'I am now past seventy-six, and at this critical period of my life the river of death is before me, and my course must speedily end in everlasting life or eternal death, and as I feel ready and willing to be baptized in the faith of Christ my Redeemer, there is no fear of what you mention.' The minister was greatly pleased to hear this avowal of her faith in Christ, and after a short course of religious instruction, no longer hesitated to baptize her."

Surely in that day when God makes up His jewels, we may expect to find, especially in connection with a station like this, where the seed of God's blessed Word has been sown broadcast, that not *one* but *many* such instances have occurred, and that there have been *many* of God's secret ones amongst those to whom His truth has been proclaimed.

CHAPTER XXXIII.

Revs. W. Ayerst and M. S. Alexander sent to Danzig—Courteously received—
 Opposition—Establishment of Schools—Visits of Jews from other countries—
 Break in the work—Mr. Moritz appointed in 1840—Rev. H. Lawrence in 1843
 —Missionary journeys—Spread of Christian principles—Facilities afforded by
 the authorities—The New Testament more and more an object of attention—
 Remark of Mr. Gans—The Missionary services removed to the Reformed
 Church—Increased attendance.

IN the year 1827, the Rev. W. Ayerst and the Rev. M. S. Alexander (afterwards Bishop of Jerusalem) were appointed to labour among the Jews in Danzig and the neighbourhood. They found many openings for intercourse with the Jews in various places in the provinces of West Prussia and Pomerania. Vast numbers of Jews heard the Word of God, and received copies of the Scriptures and of tracts. Mr. Ayerst observes, in a letter dated September 6th, 1828, concerning these visits: "It is indeed a pleasing fact, that hitherto we have in no single instance been treated with incivility or rudeness by the regular rabbi of the congregation, even in the smallest and most obscure village that we have visited. I must say, that the degree of information possessed by many of these men, especially when the very limited income they can derive in many of the little places is taken into consideration, is enough to shame numbers who have enjoyed far superior advantages for obtaining instruction, and from whom much more may reasonably be expected."

In Danzig itself, although some were disposed to listen attentively, and Mr. Alexander found a few who received him cordially as a Jewish brother, yet on the whole great opposition was manifested. As the education of the children among the poorer Jews had been greatly neglected, there was evidently a good opportunity for establishing a Mission school.

The Mission schools in the neighbouring province of Posen had prospered greatly, and thus many of the Jews in Danzig, who were unable

to provide for the instruction of their children, thankfully promised to avail themselves of the advantages which they knew would be secured to them by such an institution.

The list of those children for whom a promise had been given, contained more than forty names, and accordingly no time was lost in completing the arrangements for commencing the school. But some of the more bigoted and influential Jews stirred up a spirit of opposition. It was threatened that if any Jewish parent sent his children to the Mission school, in case of death, he should not be interred in the Jewish burying-ground. The alarm excited by this and other measures was so great, that not one of the children attended on the day appointed for opening the school. The parents, when remonstrated with, acknowledged that they had been deterred from sending their children by the threats of persecution which had been freely resorted to by the chief authorities in the synagogues.

For more than half a year, the only Jewish children who attended the school were those belonging to a proselyte family. At length the storm spent itself. The poor Jews were weary of listening to the bigoted and violent remarks made by those who misunderstood and misrepresented the attempt made to do them good. A few took courage, and the number in attendance increased after some time to ninety-six. The school was carried on for several years with various degrees of success, and although it was subsequently discontinued, we have reason to know that the truths taught to the children have not been forgotten.

While many of the Jews who resided in Danzig did not seem inclined to listen to the teaching of the missionaries, those who came from a distance were in many instances favourably disposed. As the trade of Danzig is very extensive, and Jews are generally employed as agents by the Polish nobles who hold estates in the interior, many intelligent and well-disposed Israelites are often to be met with. Among these, copies of the Scriptures and tracts were extensively circulated, and much time was spent in earnest conversation concerning the one thing needful.

Lectures were also given on Saturday afternoons by both the

missionaries, in which the great doctrines and facts of the New Testament were discussed.

Several Jews were baptized during the period that Mr. Ayerst and Mr. Alexander resided in Danzig, who had been instructed by them; and they found some highly respectable Israelites in the town and neighbourhood who had become members of the Church of Christ, with whom they could join in worshipping the Saviour of mankind.

Though visited occasionally, Danzig ceased to be a regular missionary station, from 1831 to 1840, when Mr. Moritz was appointed to labour there by the Committee; he remained, until removed in 1843 to his present sphere of labour amongst the Swedish Jews, when he was succeeded by Rev. H. Lawrence. The character of the work in Danzig very much resembled that of the work which was going on in Königsberg, the sister station, and which we have described as lying not so much among the resident Jews, as among visitors of the seed of Abraham from other countries. Though those who were natives were not very accessible—in fact, kept aloof from the missionaries, yet when met with at a distance from home, and not under the influence of their brethren, they often proved less impracticable, and showed a willingness to discuss New Testament subjects.

Danzig was a good centre for missionary journeys, which formed a large part of the missionary's labours. Thus in June, July, and August of 1846, no less than twenty-five places were visited. Concerning his reception, Mr. Lawrence thus wrote:—

“We enjoyed immense opportunities of preaching Christ, not so much to disputatious as to listening hearers; and we are looking forward to spring, to resume this interesting branch of missionary labours. True, indeed, the same friendly feeling and spirit of inquiry were not uniformly to be met with; we had not only Talmudical superstition to contend with, but also indifference and rationalism; and the truth compels us to state, that this last had derived considerable strength and support from the tenets now entertained by many Christians, both private and public. However, there were not wanting those who could find pleasure in sitting and listening to the

truths of the Bible, and who could repeat their visit for that purpose. And it was not among the least of our encouragements, to find that some had been with our predecessors, whose labours had prepared the way for us."

Though, as we have said, the Jews of Danzig proved at the outset very unapproachable, yet as time wore on they became gradually less and less so, and many circumstances made this field of labour more hopeful. There could be no doubt that the principles of Christianity were generally gaining ground: as an illustration, we may instance the following:—

The schoolmaster at a large Jewish town was given to understand by the missionaries, that in consideration of the importance of his situation, and the inadequate remuneration he received for his duties, a Hebrew Bible bound up with the New Testament would be at his service, could they but be persuaded a good use would be made of it. He replied very modestly, "I should be very thankful for such a present; I have read the New Testament; but that is not sufficient: the time is come when we teachers must acquaint ourselves with that book. Many of our children now go to Christian schools, and from what they hear and learn there, come to us with questions which we must be prepared to answer." The object of this teacher's visit was to purchase Haphtorahs for his pupils, which his rabbi had requested him to procure from a Jewish bookseller at Königsberg, but which he had refused to do, stating that he preferred the Society's edition, and would await the arrival of its missionaries.

We must not omit to state, that, in one respect at all events, the Danzig Mission enjoyed peculiar facilities. The local authorities not only threw no impediments in the way, but even forwarded the work in many ways. Thus, though the leave granted to colporteurs to dispose of books from house to house had been much circumscribed, owing to the unprincipled use made of the permission by some, yet on application in 1854, "special leave was granted to your missionaries, in parts where such license had not been before obtained, to distribute their various books. Travelling cards, as they are called, obtained without difficulty from Government for about sixpence, and lasting

one year, though very rarely required, have been used lately ; and are a preventive of any molestation should such be likely to occur. The Government stamp has also as before been of great use in sending parcels of books," &c.

And in his report of the same year, (1854,) Mr. Lawrence says :—

"The Government are making great efforts to promote the knowledge of God's Word, and the Jews are not wholly neglected in these attempts. Some of the Professorships and Lectureships are filled by Jews of piety and learning, whose influence in their several circles is considerable."

There were, it is true, no very great number of baptisms in Danzig, but the missionary thus accounts for this circumstance. He says :—

"As regards those who are baptized, it must be observed, that owing to the impediments thrown in their way by their neighbours, they uniformly remove previously from the neighbourhood in which they have been residing. This accounts for the apparent smallness of the work, if judged of merely by the number of baptisms that take place. Instances are continually coming under our notice of parties received into the Church elsewhere, who were really brought to the light of the Gospel through the instrumentality of this Mission."

The demand for the sacred Scriptures continued from year to year steadily to increase. In the year 1860, 1777 Old Testaments, in whole or in parts, were readily disposed of, and £67 14s. 2d. received for them ; whilst 445 New Testaments were distributed during the same period. The New Testament was, in fact, forcing itself on the attention of the Jews, and not without effect. Thus Mr. Gans, who had been associated with Mr. Lawrence in the work, wrote in 1861 :—

"I know a Jewish teacher, whom I have repeatedly met on my missionary journeys, who is not far from Christianity ; his own account of the change that has taken place in him is, that it has been produced by his reading the New Testament. Whenever I spoke to him, at his former situation, in the Berlin district, he always took that book from his library, that he might refer to it in our conversation. On a journey last summer, to my great surprise and delight, I met him again in the vicinity of Danzig. We had scarcely begun to converse

together, when he fetched his New Testament ; on my expressing my joy, he replied : ' that book has the best place in my library.' He spoke of it in the highest terms, and added, ' not a day passes without my reading in it ;' and it was to be seen that he was an attentive and inquiring reader, from the circumstance of his having carefully marked many passages in it from beginning to end."

In the same year, another sign of progress was afforded by the fact that more accommodation was found to be necessary for the Missionary Evening Services, which had for some time been held in the British Chapel. It had become evident that a larger place would secure a larger attendance ; besides, there was another inconvenience, viz., that any sons or daughters of Abraham coming to the service could not escape the observation of the whole assembly ; and, though the service was primarily intended for them, they were often obliged to stand where they could, as if no one cared for them.

In consideration of these things, application was made for the use of the Reformed Church, which was most kindly granted, and which was better adapted for a Jewish service than any other in Danzig. There were no relics of Romanism, such as crucifixes, &c., to offend the eyes of the Jews ; its ornaments consisted of an organ and simple communion table, with a plain cloth without long embellishments upon it. It accommodated from four to five times as many hearers as the British Chapel, and the attendance, when the state of the weather permitted, was in proportion. Two pleasing circumstances were connected with this important change ;—numbers attended the service who were formerly prevented in consequence of the want of room ; and the Jews were able to be present without being so liable to be observed, one and another listening to the sermon behind the pillars—which was especially gratifying. At times the attendance was more than twice as large as when the service was held in the British Chapel.

We may now bring our notice of this Mission to a close, summing up what has been there effected in the words of Mr. Lawrence, who, reviewing his labours, thus wrote in 1859 :—

" Since entering on this station, the Gospel has been preached,

acquaintances made, and confidence inspired; the New Testament has become better known, thousands of Jews have been put in possession of the Word of Life, and thus supplied with the means of guiding them to Jesus; by the labours of your colporteur many hundreds of villages have been visited; and in the houses of isolated families, Old and New Testaments, with books and tracts, are now to be found."

CHAPTER XXXIV.

Breslau and Hamburg—Becker and West go to Hamburg—Edzardi—Baptisms at Ludwigslust—Travelling Jews from Poland—Friendly intercourse—Professor Baumgarten's Lecture—Kirchentag at Lübeck—Becker's Death—Breslau—Mission established—Jewish indifference—Practical difficulties—Ignorance of Judaism—Anecdote—Results.

BEFORE concluding our account of the German Missions, we must not omit to give a brief notice to two more places of importance where missions have been established, viz., Breslau in Silesia, and Hamburg.

In the latter place, two of the missionary brethren, Messrs. Becker and West, were located in 1855, when expelled from Poland. It was not the first time that missionary work had gone on in that city. The name of Edzardi is not an unknown one in connection with the work.

"Two hundred years ago," says one writing on this subject, "Hamburg could pride itself in a man of letters, who might indeed be called 'an apostle to the children of Israel.' Such a thing as a mission to this race had in that day no existence; for who then dreamed of preaching the Gospel to them? It was accounted rather an untoward occurrence than otherwise, for a Jew to come to a Christian pastor for evangelical instruction, and require to be baptized; nay, the very pastor felt embarrassed as to the course it beseemed him to adopt. How true a disciple did he not, therefore, approve himself, who had so learned Christ, as to devote his life, talents, learning, and wealth, so that he 'might save some of them!' This was the vocation to which Esdras Edzardi gave himself up in body, soul, and spirit.

“He was born at Hamburg on the 28th of June, 1629; but though probably the descendant of a Jewish forefather, was the son of a minister of the Gospel, Jacob Edzardus, pastor of the Church of St. Michael, whose parents seem to have been Christians also, perhaps baptized Israelites, who had fled from Portugal to escape the fury of papistical persecutors, like so many thousands of their kinsmen.”

“Edzardi received scholars under his own roof every day in the week. The young, both Christians and Jews, came to him from all quarters to receive instruction in Hebrew and Oriental languages and literature. He held public discussions from two to four o'clock in the afternoon. These discussions were the resort of young and old; for many a Jew of fifty or sixty attended them, with their Bible in their hands, asking questions from it, and receiving clear answers from the teacher. He was gifted with so tenacious a memory as to be able to repeat almost every book in the Old Testament by heart, and it was most winning to witness the power, zeal, skilfulness, and inimitable joyfulness with which Edzardi on these occasions preached that Messiah had come, and threw light upon the most difficult points in Divine revelation. Any of his hearers who wished to disburthen his heart of some sore weight, remained after the discussions were over, and had private conversation with him. He gave special instruction in the Catechism two days in the week, for the benefit both of candidates for baptism and converted Hebrews; there was no employment in which he took greater delight than in this.

“He fell asleep in the year 1707, after a life of seventy years, rich in that wisdom which winneth souls. (Prov. xii. 30.) Two days before his departure, he summoned the converts whom the Lord had given him, to gather round his death-bed, and spoke words of strengthening grace to them out of the Hebrew Scriptures: and then exhorting them with deep emotion to stand fast in the faith of ‘the crucified,’ closed his admonition in St. Peter’s words: ‘Wherefore I will not be negligent to put you always in remembrance of these things; though ye know them, and be established in the present truth. Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance; knowing that shortly I must put off this my

tabernacle, even as our Lord Jesus Christ hath shewed me. Moreover, I will endeavour that ye may be able after my decease to have these things always in remembrance.' (2 Peter i. 12—15.)

"This dear servant of God provided largely for giving permanent effect to his holy purpose. He had instituted an endowment for Jews and proselytes, and pre-concerted the means of maintaining the work of Jewish conversion after his death. He had laid the foundation for this mission as far back as the year 1667, and set aside two hundred dollars for the purpose. This sum was considerably increased by the voluntary contributions of his relatives, friends, and supporters, and Edzardi added as much more as provided for an annual outlay of a thousand dollars. The administration of this fund was entrusted by the dying founder to his own sons, both of whom were learned men, and held Professorships in the Hamburg Grammar School, or 'Gymnasium.' They inherited their parent's zeal for the conversion of Israel, and their office continued to descend from father to son, until the death of the last of the Edzardis. Upon this event, the magistracy established a Board of Administration, composed of four clergymen, and certain merchants who were of Edzardi's kin by the female line."

This Board has, we believe, degenerated in our day into a mere machinery for granting temporal relief. Still we are quite sure that many precious Jewish souls have been garnered for Christ by the instrumentality which this good man established and perpetuated.

We may mention another interesting fact referring to bygone times.

"One of the clergymen at Ludwigslust showed one of our missionaries, from the parish register, that about twenty years before, a great many Jews had been baptized at Ludwigslust in the course of ten years. The greatest number of baptisms in one year was fifteen, and the smallest three."

There was nothing particularly distinctive in the work of this mission, except that frequently there were opportunities of speaking with Jews from Poland, Russia, and other parts, who happened to be passing through Hamburg, and who showed themselves quite ready to enter into religious discussion; although at Mr. Becker's former station in Poland they could not be induced to enter into conversation.

One effect of Christian living and Christian preaching was manifest here as elsewhere ; we mean that Jews shewed less and less dislike to Christianity.

The confidential and friendly intercourse of the missionaries with the Jews generally, was often most encouraging ; and many, not yet fully aroused to a sense of the importance of Christianity, appeared to be favourably impressed with what they saw of its principles. One remarked to Mr. West, "You may be sure, if all Christians lived according to the precepts of the New Testament, there would be no longer any Jews."

Early in the year 1859, Professor Baumgarten delivered a speech on Liberty of Conscience, in the presence of nearly one thousand Jews, and as many Christians, which was listened to with profound attention, and followed by loud applause. Amongst other things, he said :—

" 'You aspire after liberty of conscience, and are of opinion that you will attain it, if you are allowed to give the reins to your unbelief without any restraint. I am sure you will not obtain it in that way.' Having shown that a guilty conscience cannot be said to be free, except by a faith which renews the whole man, making sin hateful to him, and leading him to desire and to accept grace and pardon, he continued, 'I also have wrestled to obtain liberty of conscience, with many painful struggles. At present I possess it, and live in the blessed enjoyment of it. Shall I tell you the name to which alone I owe this priceless treasure. It is a name I have known from my childhood, but its holy and heavenly splendour was then concealed from me by dark coverings and veils. That name is Jesus of Nazareth—the Christ—the Son of the living God. You know Him not, but He knows you ; you seek Him not, but He is seeking you. May it be given you to find Him of whom it is said, If the Son shall make you free, ye shall be free indeed.' "

There was, moreover, an increasing interest felt by Gentile Christians in regard to their Jewish brethren. At Lübeck, considerable interest was stirred up. At the "Kirchentag" in September, 1856, the Jewish Mission was brought forward in a special conference,

and when it was proposed that at the next Kirchentag the Jewish cause should occupy a more prominent part in the proceedings, and a sermon be preached on one of the evenings, it was the desire of some friends at Lübeck to have a sermon during the present Kirchentag, which was preached accordingly, on Saturday evening, at the Reformed Church. This occasion proved the more interesting from the fact that the sermon next morning was preached by a Hebrew Christian who many years before had heard the Gospel of Christ for the first time from Mr. West.

In the present year, 1863, it pleased God to remove from the scene of his earthly labours the Rev. W. Becker. It was a pleasing circumstance, that with respect to his last year on earth he was able to say, "I can look back on a larger number of Jews to whom my missionary labours have extended, than in preceding years." With his death we may appropriately bring our account of this Mission to a close.

Our Mission in Breslau was, as well as the former, of recent establishment. It was commenced in the year 1850. The number of Jews in Silesia amounted to 50,000. In Breslau itself there are about 6000.

From the year 1834, Dr. Neumann, himself a son of Abraham after the flesh, and one of the Professors of the University in that town, had been the Society's agent there. He was most frequently brought into contact with learned Jews, and young men who attend the University in that town. His letters bore testimony to the fact that a spirit of inquiry was everywhere increasingly spreading among the Jewish nation.

From 1820 to 1834 no fewer than 347 individuals of the Jewish nation were baptized in Silesia in the Protestant communion, and 108 in that of the Roman Catholics, making a total of 455 in fifteen years. From 1835 to 1843 inclusive, the total number was 198, and in 1845, twenty-three. In Breslau alone, twelve Israelites were baptized during 1844, and six in 1848.

From the state of spiritual lethargy in which the Jewish mind was steeped, there was not much active opposition to a profession of Chris-

tianity. There were, however, considerable *practical* difficulties in the way. On this point thus wrote the missionaries in 1853 :—

“The greater part of the converts are poor, and they do not know on what to subsist. To the Jews they cannot go, in order to get assistance in their distress, and the Christians are not inclined to give them any support or relief, because they see that some of the Jews are impostors. Not being acquainted with the Jewish character, or the real state of proselytes, they entertain the idea that all converts are such, and therefore they do not know how to deal with them, be they sincere or not. This is moreover the reason why many Jews, who are really convinced of the truth of Christianity, will not come forth and make a public profession of their faith.”

“I am fully convinced,” observed Mr. Hartmann, “that there are many Jews and Jewesses who are sensible of the truth of Christianity, who cannot overcome the obstacles which lie in their way, so as to make an open profession of their conviction and faith.”

About the state of mind of the Jews of Breslau, there was something very interesting. Better educated than the majority of their Christian neighbours, they were altogether without regard for religion, and numbers knew scarcely anything of the doctrines of the Talmud. The following remark, made by a Jew to the missionary, may serve as an illustration of this :—

“The time is at hand when it can no longer be said to a boy asking the reason of this or that ceremony, go and ask your father, but it must be said, go and ask your *grandfather*, for the parents know nothing about their religion, and when the grandfathers are gone, who then shall be asked?”

And a few years later, Mr. Lange, speaking of the state of Judaism in the district generally, said :—

“All the hopes the Jews had of a coming Messiah appear to have vanished, and the personality of the Messiah is generally denied. In one of their Prayer-books, the mention of a personal Messiah is only preserved in the Hebrew; in the German translation, which is adapted to the times, the idea of a personal Messiah is left out, and only the kingdom retained without the King. Several families have

their children baptized while the parents remain Jews, and yet live together in peace and harmony; the truth being that those who are baptized are no Christians, and those who are not baptized are no Jews. On conversing with a rabbi upon the religious condition of his people, he said, 'We are too well off, we must again come under oppression, under the heavy hand of the Lord, before we shall return to a better religion.' Mr. Zuckertort also remarked:—"The rejection of revelation is followed by the rejection of Mosaic institutions. The Jews lay no stress on the observance of the Sabbath; and as to forbidden food, they take it without any scruple."

In this Mission, as in the last, more especially by the instrumentality of missionary journeys, Jews from Poland were often met with. On this subject a missionary wrote in 1858:—

"Though the result of our labour is not always visible, we may still hope that our work is not in vain. On our last journey, an intelligent and trustworthy Israelite told us that a respectable *Jewish* family had been discussing the mission, and expressed themselves to the effect that the work of the missionaries was of great use, inasmuch as they proved; with persevering and convincing arguments, the authority of the Divine Scriptures to the infidel Jews, whereby they at least must be induced to meditate on this all-important subject. Jews also came to us who seemed to have no peace in their hearts, and requested us to inform them of the Christian truth, showing to them that it was a matter of conscience."

Meantime an interest was gradually springing up amongst Christians on the subject of Israel. In 1859, several articles appeared on the subject in a Lutheran periodical. And the following sentiments were enunciated by a Lutheran minister in a lecture which he delivered:—

"Every possible way has been tried to dispute this hope of Israel—their future conversion—but I feel a kind of awe at such endeavours, for we are neither to add to, nor to take away from, the words of the Lord. Let us rejoice that St. Paul, loving his people, can declare, 'Hath God cast away His people? God forbid.' Let us rejoice that they are to be saved, whilst we leave it to the Lord how, when, and where He will do it."

We may now conclude our notice of this Mission, and with it of the German Missions generally; and we may adopt as our concluding words, those of one of the missionaries of this station, in which he summed up a year's labours shortly after its establishment:—

“The results of our labours,” writes Mr. Hartmann, “although not seen in a large number of baptisms, are as follows—hundreds and thousands of the Jews have had the Gospel preached to them, both in my Church, (in which there have always been some,) in the streets, and in other places. Gospel truth has been pressed upon their attention by word, and a great number of tracts have been distributed amongst and read by them. By these means, their ideas respecting Judaism and Christianity have been corrected, and they themselves have become less prejudiced against the Christian faith. The seed of the word of God has been sown, and I dare say that it begins to germinate in many a heart, the proof of which I find in the increasing desire expressed by the Jews to become better informed respecting the Christian religion.”

CHAPTER XXXV.

The Jews of Holland—The Jewish community early recognized by Government—Da Costa's remarks—Holland gained many advantages by the Jews—The Amsterdam synagogues—The functions of the Chief Rabbi—How discharged—Poverty of the Jews of Amsterdam—Their moral condition—Establishment of the Mission—Rev. C. W. H. Pauli sent there in 1844—Success—Baptism of deaf and dumb converts—Remarks.

THE next field of missionary labour to which we wish to call attention, is Holland, a most important one in many respects. This country contains a Jewish population of some 66,000 souls, of which number about 3,600 are Portuguese Jews—the rest are called Netherland Jews. The latter found in this country a hospitable asylum in very early times,

perhaps as soon as the ninth century ; and to its credit it must be mentioned, that the annals of Holland are not stained by the records of persecution of this people.

At the commencement of the seventeenth century, Jews from Spain, Portugal, and some from France, having been persecuted and driven out of those countries, flocked to Holland, and the great majority of the refugees settled in Amsterdam ; their number in the first instance amounted to about 5,000, but it subsequently dwindled down to the number stated above, from marrying entirely within their own community, for until comparatively recent times they did not mix with other Jews.

Some uneasiness was caused in Amsterdam on the first arrival of the Portuguese Jews. Their assembly for worship was mistaken for a meeting of the Roman Catholics. The town authorities more than once surprised them, but were soon convinced that they were entirely mistaken in their surmises.

The whole Jewish community, German and Portuguese, were, as far as political status was concerned, equally recognized by the Government, and, long prior to the revolution in 1796, had rights conceded to them that may be deemed considerable.

Da Costa* thus speaks upon this subject :—

“The rites and privileges granted to both bodies of the Jews during the period which preceded the revolution of 1795 in Holland, were looked upon as important, both by those who granted, and those who received them. As to the magistracy, and other public offices, the State at that time entrusted them to none but those who belonged to the National Reformed Church. The Jews, on their side, everywhere regarded as strangers, (having their faces and their hearts turned towards Palestine and the promise of a coming Messiah,) to use their own words, only requested from the Christian authorities, ‘a mild hospitality, or not too harsh an exile.’ They could, therefore, easily content themselves with a degree of liberty, which, according to the opinion of the present day, ‘that all men are equal in the eye of the

* “Israel and the Gentiles.”

law,' would be looked upon as insufficient. Liberty of conscience, the free exercise of their religion, the practice of their own laws and traditions, and even, with few exceptions, the observance of their national customs, were secured to them. Their trade was protected, their way of obtaining their livelihood rather assisted than hindered. Even their right to enforce obedience to the religion of the fathers, within the limits of the synagogue, by the use of discipline and excommunication, was acknowledged. All this compensated the Israelite of those days for his exclusion from public offices, even from those which were most in accordance with his taste and disposition, such as the dignity of professor, and the profession of the lawyer. They were also excluded from all guilds and companies, except those of the physicians and brokers, though this did not prevent their being employed by their own countrymen in any other profession or trade, provided they had received admission as citizens of the town."

* Holland gained much by this accession to its population. Many of the refugees brought with them to their adopted country vast wealth. It is related of one, Baron Suasso, resident at the Hague, that he offered to William III., a million of money for his expedition to England in 1688, to be paid only in case of success. They brought with them also the art of diamond cutting and polishing, which is still almost confined to their descendants. They brought with them also much learning. Many were the commentaries, versions of the Hebrew, dissertations, sermons, essays, and poems published during the seventeenth and eighteenth centuries. Joseph Athias was the first who gave to the Church a perfect edition of the Hebrew Bible, which was dedicated to the States-General, reprinted afterwards by Leusden, and finally by Everardo van der Hooght. Many are the names of literary celebrity to be met with among them;—Menasseh ben Israel, so famous for his negotiations with Cromwell, Uriel da Costa, Spinoza, and many others.

Such, in fact, was the reputation of Amsterdam, that it was considered by the Jews generally throughout the world as their European Jerusalem. In former times, any decision of the rabbies there was

considered final in matters of faith, whilst their ban was an object of dread.

The Portuguese Jews had not been long settled, before they built a splendid synagogue, the most famous in the world. The Dutch Jews possess, moreover, a very large synagogue, as well as seven or eight small ones. A rabbinic college was also founded, and was once famous; but since 1796, when the Jews obtained equal political rights with the Christians, their college cannot boast of having sent forth any men of eminence, and at the present time they are dependent on Germany for the supply of rabbies. Neither the Portuguese nor the Dutch synagogues in Amsterdam have a Chief Rabbi; in the former his functions are discharged by three, in the latter by two rabbies.

As to the present state of the Jews of Holland, whilst amongst those resident in the country parts there is not much poverty, we find amongst the 25,000 Jews of Amsterdam the most abject pauperism, and we might naturally expect this from the nature of their occupation, inasmuch as very few gain their living by any handicraft. It is true that of late years some wealthy Jews have established manufactories; but for the most part those who possess capital are stockbrokers, bankers, shopkeepers, &c., &c. These, of course, are the minority, whilst the majority gain a scanty and precarious subsistence by pursuing the calling of the costermonger or the old-clothes man.

The Jews in Holland boast, as we have seen, names renowned in all branches of learning, and to-day we find amongst them men eminent in the legal and medical professions, literary men, artists, &c., whilst the leading newspapers are in their hands. As to their moral and religious characteristics, one well acquainted with them gives the following testimony:—

“There is a vast difference between the Jews in Amsterdam and those in other places in this country. In the country I have found them upright, and, in many instances, of noble dispositions and principles, whilst in Amsterdam I find that they have adopted many of the vices and none of the virtues of the Dutch native inhabitants. They are the most bigoted against Christianity of all the Jews in the world.

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"Some years ago, it seemed as if the Dutch Jews were about to follow the example of their brethren in Germany, who have fallen into rationalism, or rather into open infidelity, as it regards revealed religion; but amongst the 66,000 Jews in Holland, there is but a very small number who have embraced atheistical and infidel notions.

"As regards their moral state, I cannot say that it is worse than those of the Christian population. There is not so much drunkenness amongst the Jews as, alas! amongst the mass of Christians."

Such are the elements with which our missionaries have had to deal. And it must be confessed, that more unpromising ones could not well be met with, whether as regards their condition in the present, or their traditions of the past; but, as the sequel will demonstrate, the Lord had a people for His name amongst the Jews of Amsterdam.

The first stone of the Mission, so to speak, was laid in 1817, when the Rev. Lewis Way visited Holland. He found, on his coming there, a certain Episcopal Chapel, which had for some time been without a resident minister, and he was urged to transmit to the London Society a proposal, putting into the hands of the Committee the appointment of a clergyman, who, with the discharge of ministerial duty to the British Episcopalians resident in that city, should unite endeavours for promoting Christianity among its Jewish inhabitants. Although the Committee felt the great importance of this proposal, considering the large field of missionary labour which would thus be opened, they yet waited the result of an experiment, liberally undertaken by the Rev. Charles Simeon, with respect to the chapel; which, having fully justified his expectations, they, in the year 1820, entered into an arrangement with the congregation belonging to that place of worship, by which the latter were to defray the expenses of the chapel, while the minister, as a missionary to the Jews at Amsterdam, was to be supported from the funds of the Society. The Rev. A. S. Thelwall was accordingly appointed to that situation, which he occupied until the year 1827, when the very indifferent state of his health did not allow of his continuing his labours.

The station was from that date irregularly occupied until 1835,

from which period a break occurs until the station was again permanently occupied in 1844, by the Rev. C. W. H. Pauli, who is still, at the time we write, labouring amongst the Jews of Holland. On the close of the very first year of his labours there, the Committee were enabled thus to speak :—

“The promising state of the Mission in Holland does, indeed, far exceed all expectations that, humanly speaking, could have been entertained, if it is considered that through our endeavours the light of the Gospel has thus been carried into the very stronghold of the dark powers of Rabbinism. The services of the Church are constantly attended by Jews and Jewesses, who listen with great attention. Many were present at the baptisms of converts, and the solemnity seems to have produced an extraordinary effect upon their minds. Mr. Pauli has administered the sacrament of baptism to ten individuals of the house of Israel at Amsterdam.”

And at the close of the next year, 1846, Mr. Pauli was able thus to write :—

“I venture to maintain, that we may consider it as a most signal and Divine success that our labours have been blessed with, when we look at the multitude of Jews who have voluntarily come to attend our services, and have with eagerness heard the word of reconciliation. The churches I have preached in have been attended on numerous occasions by many hundreds of Jews and Jewesses. Besides, the Lord has opened many a Jewish house, where I am warmly received with the proclamation of the saving name of Jesus. Many families have become believers in Christ Jesus, and are only waiting for fit opportunities to profess publicly their faith in the Lord Jesus Christ. However, some of them have already made such a public profession by holy baptism, and are adorning the doctrine of God our Saviour with the fruits of the Spirit. Nine adults and one infant, born of believing Jewish parents, have since our last anniversary received holy baptism. The whole number of Jewish souls baptized by me, during my residence in Holland, amount to twenty, to which number may be added two Jews that have been baptized in the Reformed Church, and one in the Baptist congregation.”

In the course of the next two years, the number of baptisms had risen to fifty-five; during the year 1849, there were some peculiarly interesting cases. On the 16th September, five adult deaf and dumb Jews were admitted to the visible Church of Christ; of these the account is thus given :—

“They are no more deaf and dumb: for they hear the voice of Christ, the faithful Shepherd, who by faith dwells in their heart; they praise and laud His name, with a tongue loosed in the spirit. Solemn indeed was the sight to see their little band (the earnest of multitudes that will shortly be led by supplications to the cross of Christ) around the baptismal font. To the deaf and dumb I gave the queries, contained in our baptismal service, written upon paper, and they answered them by written papers. Solemn silence pervaded the vast body of people; every corner, galleries and aisle of the Chapel, were overcrowded; and although it was the evening of the preparation for the Jewish New Year, yet many Jews were present, and even the father of K——, one of the adult converts. Many, both Jews and Christians, could get no admittance. It was a harvest and a sowing-time, Christ’s name be blessed for it! I preached on St. Mark vii. 34: ‘Ephphatha, that is, Be opened.’

“It is a circumstance well worthy of our notice, that the Lord had provided, two years previously, two Christian persons, (both converts from the Romish to our Church,) who can converse with them by signs, quicker than we can talk. They sit with these five deaf and dumb Jews in one pew, who thus receive every word of the sermon. All these persons have received an excellent education, and being naturally of quick understanding, teaching them became a matter so much the more interesting. They are already working at their various trades. It is an interesting sight to see the children talk with their deaf and dumb parents, by signs and pantomime. All these children can hear and talk; the oldest is a fine girl of nine years of age, remarkably quick of understanding; and the youngest child is thirteen months.”

At this period, in fact, a very considerable stir manifested itself amongst the Dutch Jews. They seemed to be awakening out of their

long sleep of indifference ; Jewish schoolmasters were to be met with who were substituting the study of the Prophets for that of the rabbies, whilst the latter were making every effort to stay the torrent of innovation, now by appeals in the public prints, and now with the most virulent abuse of the missionary.

CHAPTER XXXVI.

Influence of Rationalism—Spread of the Scriptures—Evidence of kindly feeling—Profession of Christianity by Sir Moses Salvador—Effect of the New Testament—Public preaching—Counter preaching—The Netherlands Society—Infidelity of Christians a hindrance—Secret believers—Influence of private schools—Bread upon the waters—Concluding remarks.

THE statement with which we closed our last chapter, viz., that a considerable stir was manifesting itself amongst the Dutch Jews, has continued true through all the subsequent history of the Mission. The spirit of inquiry was not to be extinguished by persecution, even of a most virulent character. In the year succeeding the one to which the statement referred, (1850,) there were more Jews and Jewesses under instruction than in any previous year; the Jewish camp, moreover, was here, as elsewhere, divided—some clinging to the Talmud, others longing to be emancipated from its thralldom ; whilst among the wealthier Jews infidelity had made sad inroads. Respecting both parties, and the bearing of their opinions on missionary operations, Mr. Pauli thus wrote :—

“ The Talmud is the greatest obstacle to the spread even of common truth, much more of the Gospel ; Rationalism, sad as it is, has at any rate this advantage, that it frees the mind from fetters, which keep the Jew back from approaching the hearing of the Gospel. The Talmudical Jew would not so much as listen to the proposals of mercy by Christ ; and if we investigate the history of the numbers of the converted Jews

in our days, we shall find that nine-tenths have been of the Rationalistic school. With the Talmudical Jew we have a two-fold work: we have to prove to him that the Bible can be understood without the Talmud, and that God has given but one law (the written law), and that the oral law is but a human invention; and having satisfied his mind on this subject, we then can proceed to argue with him, that the Bible promised but one Messiah, and that this Messiah is Jesus: whereas, with the Rationalistic Jew (who, however, must not be confounded with the *Infidel* Jew, who does not believe in any divine revelation) the work is simple and straightforward, proving and alleging from Moses and the Prophets, that Jesus is the promised Messiah. The Talmudical Jew will ask at each quotation from the Bible, 'What says this or that Rabbi?' the Rationalistic Jew inquires after the manner of the fulfilment of this or that prophecy."

Great efforts were made by the Jews themselves in many cases to introduce the Bible into their schools, and the demand for the sacred volume was increasingly great. The thirst for the Word of Life was very general, in proof of which we may mention that associations were organized by Jewish young men, who met at appointed times in order to search and study the Scriptures.

Of the kindly feeling that existed amongst the various members of the Hebrew Christian congregation, a touching proof was given in the February of 1851, on the occasion of the death of one of its oldest Gentile members. All the proselytes determined to follow the corpse to the Protestant burying-ground, which is situated in the Jewish quarter, and thus to profess by their presence the blessed name of Him who had delivered them from the power of death and the grave. This occasioned intense excitement among the Jews, who assembled in enraged crowds around the small band of Hebrew believers, whom the utmost exertion of the police could scarce rescue from their furious attack. Through God's mercy none received injury; and their pastor, against whom the rage of the Jewish multitude was chiefly directed, was also mercifully delivered from his extremely critical situation. The presence, on such a solemn occasion, of a body of Hebrew Christians, in the midst of the Jewish quarter, was, no

doubt, a profession of faith in Christ, such as never before had been made in that locality.

There was no doubt that the principles of Christianity were gaining ground. Numbers of Jewish families had baptized relatives. The perusal of the New Testament was becoming more general. In some instances parents, while they themselves adhered to Judaism, desired to have their children baptized, and brought up as Christians. Yet, notwithstanding all this, there was very bitter opposition to those who wished to embrace Christianity; and, under the circumstances of the Jews of Amsterdam, it was most effective, as many had to seek for entirely new modes of obtaining a living. With respect to all this, there is a remark made by Mr. Pauli, which embodies a most important truth. It was his experience that the opposition and difficulties thrown in the way of converts are generally overcome after the first two or three years of their conversion, *if their conduct remains consistent with their Christian profession.*

In 1852, a great stir resulted from the profession of Christianity by a Jew of station and eminence, Sir Moses Salvador.

"Sir Moses Salvador," wrote Mr. Pauli at the time, "is of an ancient and powerful Portuguese Jewish family. One of his ancestors built Salvador House, near the Royal Exchange, in London. The senior branch of the family has been settled here, in Amsterdam, ever since the Jews were so cruelly expelled from Spain; and having brought with them immense wealth, have never been engaged in any kind of business. Sir Moses has been led, by the providence of the Lord, through most extraordinary ways, which terminated lately in the conviction, followed by the public profession, that Jesus is the Son of God, the true Messiah. His moral power was as fettered as it is with all the Jews, though he held, for several years past, the most honourable post of a city counsellor at Haarlem. Only that faith which cannot be imparted except by the grace of God, (Eph. ii. 8,) could set him at liberty and free him from all fear of man. Two years ago, he said to me, 'The time will come, when you will hear that I am working with you for the spiritual deliverance of your brethren.' The time, thanks be unto God, has come, and he

and his lady are being instructed in Christianity by one of the French reformed ministers at Haarlem. He is now delivering here, in Amsterdam, every Thursday evening, in public, a most interesting course of lectures on Christianity, which are attended by some of the most influential and respectable Jews. That this causes no common stir, and at the same time occasions no small perplexity to the rabbies, especially in the Portuguese synagogue, can easily be imagined. It is only another proof that the Jews are destined by God to become the promulgators of His kingdom; for as soon as a Jew finds Christ, or I should rather say, is found of Him in His sovereign grace, he receives true emancipation, and he cannot resist running to his brethren, and telling them, as one of old did, 'We have found Him, of whom Moses, in the law, and the Prophets did write—Jesus of Nazareth, the Son of Joseph.' This is a remarkable fact, and entirely in harmony with the character of the Jew. Such preaching, or let it be called by what title you please, brings life to the sleeping Christians, and rouses them to earnestness. It seems like a corroboration of what was spoken by an Apostle of old, 'If the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?'

"If," he added, "I had had nothing more to cheer me, amidst the labours and anxieties of the past year, than hearing Salvador's lectures on the truths of Christianity, and Salvador's public testimony that in no other name is salvation and happiness to be found but in the adorable name of Jesus Christ of Nazareth, hearing him most eloquently proving to demonstration that no nation and commonwealth can be governed and brought to real happiness, without having the Gospel as the foundation of all their laws and enactments, would have been sufficient to lead me to bless and praise the Lord for what He has done."

Up to the end of 1852, Mr. Pauli had baptized sixty sons and daughters of Abraham; and of the majority of these proselytes he was able to say, that they were so walking as to adorn the doctrine of God their Saviour in all things.

In this Mission, as in all others, the New Testament has often

proved a blessing to the Jews. The following interesting circumstance may serve as an illustration :—

A Christian woman who loved Jesus, and therefore loved His people, thought she could not do better than try and induce a young Jewess, who came to her house, to read the New Testament. At first the Jewess was very unwilling, but her curiosity prevailed; “she wished,” as she expressed herself, “to know the stories,” and so she continued to read. After a time she began to read from a higher motive; and having learned all that her friend could teach her, she applied to Mr. Pauli for further instruction. Her relatives interfered, and, as she was under age, she was compelled to give up coming; but Mr. Pauli heard that she continued steadfast in the faith, and read the Word of God in the night, being prevented from doing so in the day time.

The public preaching of the Gospel was also an instrumentality not neglected. Mr. Pauli had two full services in the Dutch language on Sundays and festival days, and these services were well attended both by Jews and Jewesses. At Rotterdam also, where a colporteur was stationed, and which place is regularly visited by the missionary, a work by no means insignificant has been going on.

In 1855, Mr. Pauli commenced reading a lecture on the prophecies fulfilled in Christ, and continued it regularly every month. The hall was crowded, and numbers of Jews and Christians were obliged to go away from want of room. Some friends then engaged a much larger hall, but this also became too small for the numbers attending. Among the audience, many of the respectable class of Jews were to be found, and they inquired after each lecture when another would be held.

The public preaching of the Gospel failed not to excite the animosity of the rabbies, who attempted to counteract it by preaching of their own. At first they seemed likely to succeed, but ere long their audiences dwindled and melted away. The following will serve to account for this result :—

“Two Jews were talking together, when one remarked, ‘What is the reason our people will not go to the synagogue to hear our

preachers, but will run to the missionary?' The other replied, 'Our preachers have exhausted their stock of wit on the dots and points of the Law, and are determined not to say a word on the prophecies contained in Moses and the Prophets and the Psalms, whereas Mr. Pauli is always preaching upon some passage of these books, which ever remain interesting and new to us.' 'You are right,' returned the first, 'our people is a royal priesthood, and priests you know are not allowed according to our law to go near dead bodies.' "

The Mission received countenance and assistance from many of God's people in Holland, and auxiliary societies were formed, especially for relieving the temporal wants of converts, of which we may mention the Netherlands Society: but still the infidelity amongst the bulk of professing Protestants was in many ways a very serious hindrance. In proof of the low state of religion, it may be mentioned that on one occasion a respectable Christian man brought his two children to the missionary to be baptized, fearing, from the infidel principles of his own minister, that if taken to him they would not be baptized into the name of the Holy Trinity.

As to the bearing of such a state of things on the progress of the Gospel, Mr. Pauli makes the following general remark:—

"It is a fact, that in those places where the Protestant community has fallen from the pure faith, we invariably find the Jews more hostile to Christianity than where the truth is preached."

A very striking feature of this Mission—common also to many others—we must not omit, namely, the by no means inconsiderable number of secret believers, whose influence was most important. One was well known to Mr. Pauli, who for many years lived in the full conviction that Jesus of Nazareth was the true Messiah, and yet for this long period lacked the courage to come forward. At length he was enabled to put away his fears, and openly to confess Christ.

Private Protestant schools, where the Bible was read, were also exercising very great influence, inasmuch as most respectable Jews sent their children to such seminaries. We cannot forbear giving the following instance:—

"A little Jewish girl, about eleven years old, having a good

memory, learnt, from hearing the Christian children repeat them, many Christmas hymns and passages of the New Testament. Coming from school one day, her mother observed that she looked downcast and sad, and on asking her the reason, the child burst into tears. The mother asked whether she had behaved badly at school, but the little girl assured her that this was not the case, but that she feared her mother would be angry if she confessed what had caused her tears. After some kind assurances from the mother that she might safely tell all her trouble, the child said: 'Well, mother, I will tell you. For the last fortnight the Christian girls have been repeating such beautiful verses about Jesus, and such beautiful sayings of His to little children whom He loved, that by hearing them repeated so often I learnt them, and would fain have repeated them also; but I was afraid of one of my schoolfellows, who said that her father had forbidden her to utter the name of Jesus, and that it was a sin to do so. Why,' asked the child, 'should I not be as good as the Christian girls, and learn their nice lessons too?' Her mother wished to hear the verses, and the child accordingly repeated several Christian hymns, together with many passages from the Old and New Testament, respecting the coming of Christ in the flesh; and while this was going on the father happened to come in. He listened with evident surprise and pleasure, but said to his wife, 'This is the consequence of sending the child to a Christian school.' The mother replied, that at any rate the child had received no harm, for that Jesus was certainly the best man that ever lived; and the father assented, but added, 'that his little girl would not continue a Jewess if she remained in the school.' The child, however, remained, and was, moreover, allowed to learn all that the Christian children were taught."

How very poor judges we are of the effects of our own work in preaching the Gospel. How little faith have we in its efficacy, and how often is our want of faith rebuked by some circumstance which the Providence of God brings to light; of such a character was the following. Mr. Pauli, in seeking for the abode of a sick Christian, could not find the place; while inquiring for it, a youth, by no means

Jewish in appearance, said in a friendly tone, "Come in here." On entering, he found himself in a Jewish house, and standing by the dying bed of an aged Jew, who welcomed him, and inquired how he came to visit him. Mr. Pauli mentioned the youth and his invitation. The old man remarked :—

"It is my grand-child, Isaac, who knows you, and I know you. Many, many years ago, I knew Mr. Reichardt. I wonder whether he is still alive."

On Mr. Pauli telling him that he had had a visit from Mr. Reichardt only a few months before, the Jew continued : "I wish I had seen him. I was, you know, about fifty years old, when he spoke to me about the Messiah. I turned a deaf ear to him ; but, strange to say, I never was able to forget what he said to me : 'Who-soever believes in the Messiah shall not come to judgment.' I shall soon die,—my years are now above fourscore. I am not afraid of death." Mr. Pauli questioned him as to his belief in Jesus.

"To say I do not believe in Jesus, would not be the truth," he replied, "and to say I *firmly* believe—the heart is so deceitful—yet I hope to be with Abraham, Isaac, and Jacob."

Your missionary conversed further with him, and was much pleased with his replies. He set before him the simple Gospel, and also urged upon him the propriety of confessing his faith in Christ by receiving baptism. He expressed himself most willing to do so, stated that he had long wished it, and asked Mr. Pauli to come again the next day and give him further instruction. "To-morrow you may be in eternity," was the reply ; and hardly were the words uttered, when the wife of the dying man entered in a violent rage, flew upon the missionary, and pushed him out of the house. Early the next morning he went again, but the shutters were closed, and a neighbour informed him that the old man had died during the night.

We have now brought down the history of this Mission to the present time, and thankful are we to be able to state that a manifest blessing rests upon the work, of which we may in few words sum up the signs and tokens.

First, we can say that a wonderful change of feeling, both

towards Christianity and towards the Mission, has become very general. "When," said Mr. Pauli, writing at the close of 1860, "I look back on the sixteen years I have been labouring here, though there is but a dawn in the night of Jewish darkness, yet my heart swells with gratitude to our faithful God. At the beginning of my labours in this once unpromising field, I found many Jews who felt convinced that their religion was founded upon untenable traditions, yet hardly one of them would venture to speak out his conscientious convictions; but now, through the preaching of the cross of Christ, hundreds raise their voices against the rabbinic system: their own words are, 'Christianity is no idolatry, as our fathers thought; its moral precepts are sublime. Christianity has done all good to mankind.'"

More striking still is the following. Meeting with a Jewish gentleman in the house of a Christian friend at the Hague only last year, 1862, and entering into discussion with him on the proofs that Jesus is the Christ, the following remarkable reply was made:—

"I cannot contradict you, as I am not a learned man; but I must acknowledge that the time appointed for the coming of the Messiah has long since gone by, from what you just now quoted from Haggai and Daniel. He certainly was to have come when our Temple was still standing. *I must also tell you, that I myself, and very many Jews with me, are praying daily, morning and evening, that God may not lay the sin of our fathers, in having rejected and crucified Jesus of Nazareth, to our charge.* This is my upright and sincere confession before God and man, and that of many of my brethren in this town: for this Jesus was innocent of all they charged Him with."

These are no uncertain indications that Christianity has gained upon the Jewish mind.

Secondly. The New Testament is most extensively read, and most interesting proofs that God's blessing rests upon its perusal are constantly coming to light.

Thirdly. The preaching of the Gospel is willingly listened to by thousands of Jews of the respectable classes. Writing in 1860, Mr. Pauli said:—

"I have now greater facilities in preaching the Gospel to masses of Jews congregated in the midst of large assemblies of Christians. Our success in this respect is very remarkable. In one city the Lecture Hall is always so full, although no Christian is let in without a card of admission, that numbers find it impossible to enter : Jews are admitted without cards ; the Mission Church is uniformly so well filled, especially on the Christian festivals, that it is impossible to say how many Jews attend at different times."

Lastly. The seals of a faithful ministry which God has granted must not be forgotten. Upwards of one hundred and nine proselytes have been baptized, during Mr. Pauli's residence in Amsterdam, in that place, in Rotterdam, and in other smaller towns ; and at this time Mr. Pauli knows of at least two hundred proselytes resident in the first-named place. The more cheering and decisive is this token when we can add, that the conduct of the proselytes is in most cases satisfactory, and that many are glorifying God in their life and conversation, while some, who as Jews could never be induced to work for their living, are now hard working labourers. Their love for Christ is manifested, moreover, by the fact that they never suffer an opportunity to slip of leading their old acquaintances to the faith of Christ, and these efforts the Lord has frequently been pleased to bless.

CHAPTER XXXVII.

The Jews in France—Da Costa's summary of their position—Names of literary celebrity—The year 1789—Decrees of the States General—Voltaire—The influence of his writings—His personal sentiments—The Emperor Napoleon—Jewish Sanhedrim at Paris in 1806—Progress of Infidelity—Sketch of their modern condition—Commencement of Mission.

WE now, in the next place, turn our attention to our Missions in France, in connection with the Jewish population of which country

many events of singular interest and importance have occurred during the first half of the present century.

Respecting their position in this country during the middle ages, their fortunes were of a chequered and varied character. "They were," says Da Costa, "banished, and again recalled; usury was at one time forbidden, at another allowed under certain restrictions; just as it happened that the king, nobles, or chief citizens, wanted the help of the Jews, or could do without them. Above all, having no fixed position in society, we find them treated at one time as villeins belonging to the soil, "*glebæ adscripti*," or as slaves (*servi*), and as such, sold or alienated with the domains of the king or great vassals of the Crown, as a part of the property. At another time, on the contrary, they were in the possession of liberties and privileges, the protection of which was, in France, entrusted to a particular officer." This officer, who was named Protector of the Jews, and was for many centuries chosen from the highest nobility, did not, however, always act according to the tenor of his title, but not unfrequently proved their bitterest enemy.

Among the Jews of France, who were composed as at present of several different races, were to be found many of literary celebrity. We need only mention the names of the elder Gerson, Jarchi, and David Kimchi, who ranks high as a commentator both among Jews and Christians.

We must not suppose that the Jews of France were exempt from the usual amount of obloquy and oppression which so constantly has fallen to the lot of this strange people. After remarking on their comparatively favourable position, in the South of France more especially, and giving Marseilles (formerly called Hebræa, or the Jewish, from the amount of business carried on there by Jews) as an instance of their commercial prosperity, Da Costa proceeds to say: "Nevertheless, in these provinces even, local statutes placed Jews on a level with the outcasts of society. At Toulouse, as late as the thirteenth century, a Jew was compelled to receive yearly in Easter week a blow on the face before the doors of the principal church, in remembrance of a town which they had delivered up to the Saracens. At Beziers,

the Bishop yearly, on Palm Sunday, mounted the pulpit, and solemnly exhorted the multitude to avenge the death of the Saviour upon the Jews of the place. After the year 1160, a sum of money was yearly received as a substitute for the continuance of this insulting usage."

Passing over intervening centuries, we at once come to the year memorable in the world's history, viz., 1789. It not only originated a new era for the Jews in France, but inaugurated a course of events which has ever since been silently but effectually modifying the condition of Jews all over the world. As early as 1785, Malesherbes, the Minister of Louis XVI., had summoned a deputation of Jews to Paris, for the purpose of eliciting such information as might be necessary for facilitating the removal of certain badges of slavery and oppression which still existed in some of the Provinces.

As early as October in the year 1789, a member obtained from the Etats Generaux a vote, that in a sitting held for the purpose, it should take into consideration the condition of the Jews in France. This was delayed; but on January 28th, 1790, a decree was passed, acknowledging as active citizens all those who previous to 1789 had obtained letters of naturalization. This, in consequence of some popular ferments, was followed by another in April, "directing all municipal officers and national guards to exert their authority for the protection of their lives and property." Another came out in August, sweeping away special personal taxes levied upon them; but the crowning decree of all was sanctioned on the 13th of March, 1791, which, annulling all adjournments, restrictions, and exceptions, contained in preceding decrees, recognized the Jew, fully, completely, and without reserve, as a French citizen.

It is remarkable that Voltaire and others of his school, whose writings were so mainly conducive in bringing about the French Revolution, were nevertheless most bitter haters of the Jew, and little dreamed that the trees they were planting would bear such fruit as this decree. "Intolerant Christians," says Da Costa, "had shown aversion to the Jews because they were *the enemies of the Gospel*; the *soi-disant* tolerant Infidels hated them, on the contrary, because of their position as *witnesses to the Gospel*; because Jesus Christ and His apostles had

been of their race ; because their very existence constituted a proof and an incontestable evidence of the historical truth of the Old as well as the New Testament. No one could have carried contempt and hatred for all that relates either to religion or to the Jews (including Christianity) to a greater height than did Voltaire, at once the champion and the idol of what was looked upon as religious tolerance and philosophical philanthropy."

A stranger event was, however, yet to come. The Emperor Napoleon, from motives which it is not easy to fathom, but ostensibly to protect certain districts from Jewish usury, summoned a representative assembly of Jews to meet at Paris. This was in the year 1806. The number of those who met was 110. To certain questions propounded by the Emperor's Commissioner, the Assembly replied—"that the Jew, though by the law of Moses he had permission to take several wives, was not allowed to make use of this liberty in the West, an obligation to take only one wife having been imposed upon them in the year 1030, by an Assembly, over which Rabbi Gerson, of Worms, presided,—that no kind of divorce was allowed among the Jews, except what was authorized by the law of the country, and pronounced judicially,—that the Jews recognised not only Frenchmen, but all men as their brethren, without making any difference between the Jew and him who was not a Jew, from whom they differed not as a nation, but by their religion only. With respect to France, the Jew, who had there been rescued from oppression, and allowed an equality of social rights, looked upon that country as more especially *his own*, of which he had already given manifest proof on the field of battle ;—that since the revolution no kind of jurisdiction in France or Italy could control that of the Rabbins ;—that the Jewish law forbade all taking of usury, either from strangers or their own brethren ;—that the commandment to lend to his Israelitish brother, without interest, was a precept of charity, which by no means detracted from the justice, or the necessity of a lawful interest in matters of commerce ; finally, that the Jewish religion declared, without any distinction of persons, that usury was disgraceful and infamous ; but that the use of interest in mercantile affairs, without reference to religion or country, was legal,

—to lend, without interest, out of pure charity towards all men, was praiseworthy.”*

From some of the above answers an insight may be obtained into the character of the French Jews. In taking France as their country, and regarding Judaism as a creed, and not a nationality, they were completely losing sight of that beacon light of hope which has sustained Israel's courage and endurance through weary centuries.

“They manifested,” says one, commenting on the event, “a culpable readiness to accede to or even anticipate whatever might suit the decrees of their Government, without much regard to the precepts of their law.” In fact, the contagious infidelity of France had crept in among the Israelites; in proof of which we may mention the sad fact, that on the occasion of the festival of the 15th August, the cyphers of Napoleon and Josephine were profanely blended with the unutterable name of Jehovah, and the imperial eagle was placed over the sacred ark.

The effect of all has been to obliterate the characteristics that formerly distinguished the Jews; and, moreover, the infidelity which had then already begun to taint their thoughts and opinions, has since become almost universally prevalent.

The following account, which was recently given of the Jews of Paris, will at once enable us justly to appreciate the social progress which they have made, and their utter indifference to all that concerns their eternal interests, united, however, with the grossest superstition. It came from the pen of Dr. Ewald, missionary to the Jews in England, and was published in the “Jewish Intelligence” of 1862.

“The Jews in Paris, like those in London, may live, and do live, in whatever part of the town they choose; but just as the great bulk of the Jews in the latter place are to be met with in Whitechapel, Houndsditch, Duke's Place, and that vicinity: so also the Jews are mostly found in a peculiar part of Paris, which does not appear to be the most healthy or the most cleanly. They reside chiefly in the Rue du Temple, Rue vent Loir, Rue des Rosiers, Rue Vielle du Temple, Rue St. Croix, Rue Notre Dame de Nazareth, and in several other

* Da Costa.

streets, which are all in the same quarter, near the site where formerly the famous prison of the Bastille stood.

“Small as the body of the Jews in France is, still their influence is great. The present Chancellor of the Exchequer is a Jew; some are high in office; many are celebrated lawyers and authors; more than one leading newspaper is managed by them; several have distinguished themselves in the army and otherwise, for which they have been rewarded. Of the nine members which constitute the Central Consistory, six have obtained the Cross of the Legion of Honour; the Central Rabbi, M. Ullmann, and the Chief Rabbi of Paris, M. Isidor, have both been decorated with the same Cross. The majority of the Jews in Paris are shopkeepers and bankers; a good many are hawkers. In fact, there is no branch of commerce, art, or science, in which you do not find them engaged. They are industrious; therefore the number of actual poor is small. Only 500 require relief from the synagogue, which number cannot be compared to that of poor Jews in London. The reason may be, that the Jews in Paris can more easily find a livelihood, and there is not that influx from foreign parts which there is in London, being prevented by the passport system.

“There is very little religion to be met with amongst the Jews in the capital of France. I spent the Jewish Sabbath in Paris, and went twice into the chief synagogue, Rue Notre Dame de Nazareth. True, the synagogue was full in the morning, but it only has room for 600 men, and half as many women. The Spanish Synagogue is not even as large; there are besides a few rooms where other Jews come together; and that is all the accommodation for a population of 20,000.

“The service was conducted in the old slovenly German style; the prayers were read as quickly as possible, there was a great deal of shaking of the body, of bowing, and bawling and screaming, and at a certain prayer the spitting was not omitted, which I did not expect at Paris; and above all, much talking during the prayers, which lasted a very short time, and then all was over. The officiating rabbies were all dressed like Roman Catholic priests. The Chief Rabbi, Isidor, is a fine, handsome looking man, whom I should certainly have taken for a priest, had I met him in the streets. There was not one of the great

men present. There is an organ in the synagogue, which, however, is silent during the Sabbath. On Friday they commence their service with the organ, but the moment the Sabbath begins, they cease to play the instrument. This looks like religious scruple; but these very Jews, who will not touch the musical instrument on the Sabbath, keep their shops open, buying and selling without let or hindrance. In the street where the synagogue is situated, every shop was open. When I asked the shopkeepers why they did so? the reply was universally, 'I must live to-day as well as to-morrow;' 'we must swim with the current;' 'we all keep open our shops to-day.' It is an exception in Paris if a Jew closes his shop. I asked, Do you close to-morrow? 'What,' was the reply, 'if I open on my own Sabbath, do you think I shall close on that of the Gentiles?'

"The French Jews have, as far as I can judge, adopted the levity of their Gentile neighbours, and *much of their superstition*. These very Jews, who keep open their shops on the Sabbath, run from them into the synagogue, to be in time to pray for their dead fathers and mothers, and other relatives; having done this, they take off their talith and return to their shops. The prayer usually rehearsed for dead parents is well known, as it is to be found in every Jewish Prayer-book. The Hebrew language appears, however, not to be known to all the Parisian Jews, even as far as the mere reading of it, for they have printed the aforementioned prayer with French letters, in a book recently published, and highly recommended by the Chief Rabbi, Isidor. Few would have imagined that a man like Isidor would recommend the superstitious usage of changing the name of a sick Jew, in order that if the decree has gone forth that Isaac should die, and Isaac's name has been changed into that of Moses, the decree cannot be executed, because Isaac is no more Isaac, but Moses; it is nevertheless the case that he has done so, and not only that, but he also recommends prayer to the dead on their graves, stating that the dead have great delight if the living come to them and pray in the grave-yard. However, he cautions his people not to worship the dead, this would be idolatry, but the Jews may implore the dead to intercede for them with God.

"On the festivals, especially on the Day of Atonement, the synagogue

is full to overflowing; for these Jews, who never visit the place of worship through the whole year, go on that day, and on the New Year, if it is only for an hour or two; and as if to satisfy their conscience, they will do on those days what they do not think of the whole year. The rich will offer large sums to be allowed *to take the scroll of the Law out of the shrine; to put it in again; to lift it up after the reading; to roll it together; to read the Haphtorah; to be called up to the reading desk, to hear the Law read.* All these ceremonies are considered by the Jews as meritorious. Great complaints were raised by the poorer Jews in Paris, that they could not buy any merits on these days, on account of the enormous prices given for them by the rich. The consequence was, that recently a tariff has been fixed for these various ceremonies, or as the Jews call them, *mitzwoth*."

It will be readily felt that such a field presented many and serious practical difficulties to the missionary. The Committee, however, determined in 1856 to put into execution a purpose long entertained, of locating a permanent missionary at Paris, to which the Rev. J. C. Reichardt had paid a preliminary visit of inquiry in the preceding year. Accordingly Mr. Markheim was stationed there in that year. He remarked, that "while Paris presented an extensive field of usefulness, containing all descriptions of Jews, the small proportion of piety to be met with amongst them, the deadening and destroying influence which Romanism exercised over the people of this land, the fearful extent to which Rationalism and Infidelity prevailed, and the many local difficulties which existed, all combined to render the missionary's course one requiring a large portion of heavenly wisdom and strength, to sustain him in his duties."

The Parisian Jews, as might be expected, did not manifest any great desire to hear of the truths of Christianity; some, from idle curiosity, liked to pass an hour or two in conversation with your missionary, but it was easily perceived that they had little real interest in the subject, and merely came for amusement, or, as they would to hear of any other new thing. The circulation of the Scriptures, therefore, was extremely limited, although there were not wanting some points of hopefulness and encouragement.

CHAPTER XXXVIII.

Encouragements—Openings amongst foreign Jews visiting Paris for a time—Removal of Mr. Markheim—Other Missionary Stations in France—Strasbourg—Baptism of five children of a proselyte—Death of Mr. Hausmeister—Number of Jews in the Bas-Rhin—Indications of success—Work done in the surrounding villages—Mülhouse—Character of its Jewish population—Missionary Intercourse—Important steps in reference to the circulation of the Scriptures—Results.

WE closed our last chapter with the statement that there were, as might be expected, peculiar difficulties in the way of missionary success in Paris, arising, in great measure, out of the characteristics of the French Jews. There were, nevertheless, many circumstances that rendered it a desirable station. Writing in 1859, Mr. Markheim was able to speak thus:—

“Many Jewish families and individual Jews have been under instruction during the last twelve months. One who had been already instructed for some considerable time at the commencement of the year, and was mentioned in the last Report, was baptized the latter end of the spring. He gave tokens that he was earnest in seeking the kingdom of Christ; and shortly after his baptism he was admitted into the Operative Institution, Palestine Place. Some other cases are hopeful and encouraging.

“The number of proselytes in Paris is somewhat numerous. Of those personally known to me, and who have been brought, under my influence, to the knowledge of Christ’s Gospel, I am for the most part able to speak in pleasing terms. An elderly Jew, baptized two years ago, continues his weekly visits to my house. By his regular attendance at the Lutheran Church, and his industrious efforts to gain an honest livelihood, he gives evidence of sincerity in the confession he made of Christ at the baptismal font.”

And again, the same missionary adds:—

“From the events and experience of this year, I feel that this Mission needs only patient and prayerful perseverance to secure its

ultimate prosperity. Amidst many trials, and much suffering from ill-health, I have still been able to prosecute my work with diligence, and have always found enough to do. There are such continual arrivals of Jews from foreign lands, besides the regular resident population, that it may well be considered as a good centre of labour, being a place where Jews are continually congregating at different periods of the year from all parts of the world. Indeed, Paris is more frequented by Jews of every description, country, and language, than London. May they not roam about in vain, but may they find the pearl of great price, even Jesus their Messiah and their King."

As we have before had more than once to observe, the migratory habits of the Jews—nomads, as we may not inaptly style them, of civilized life—whilst no doubt they have very considerable disadvantages attaching to them, and affect most seriously the formation of Christian character in the newly-made proselytes, they have, nevertheless, countervailing advantages, in the facilities which they create for a wider diffusion of the precious Gospel seed. In estimating the value of any station, this particular should never be lost sight of. The feature in question was very apparent in this field of labour; thus, in the following year, 1860, it was again noticed in Mr. Markheim's report:—

"Among the openings for labour," he remarked, "among the Jews, we must rejoice in the frequent opportunities afforded for preaching the Gospel of Christ, not only to the resident population, but also to the many strangers who, from different parts of the world, flock to this metropolis."

In the following year, 1861, circumstances led to the removal of Mr. Markheim to another sphere of labour, and his place was supplied by the Rev. E. B. Frankel, who, at the time we write, is labouring there, with cheering prospects of usefulness.

Paris was not by any means the only point selected as a sphere of missionary labour amongst the Jews of France. As far back as 1826, a missionary had been stationed at Strasburg, to which place the late Rev. J. A. Hausmeister was appointed in 1832.

The Jews in Switzerland were occasionally visited from this station,

and much time was occupied in preaching the Gospel to God's ancient people in various towns in the French territory; as, for instance, Paris, Metz, Colmar, Montbiliard, Besançon, Lyons, Angers, Marseilles, Nismes, Montpellier, and Toulouse; some of which places, as Metz for example, were occupied as stations for a time. During the first seventeen years of his residence in Strasburg, Mr. Hausmeister was privileged to baptize forty-two sons and daughters of Abraham.

In the year 1856, a case of considerable interest and importance occurred, which was thus recorded at the time:—

“The five children of a proselyte were baptized last September, under peculiarly interesting circumstances. They had no mother; but their father had, some time before, become a Christian through the instrumentality of Mr. Hausmeister. He had then wished his children to be baptized; but after a time he became worldly and indifferent, and ceased to be anxious about it. However, the missionaries did not neglect to warn and counsel him, and at length it pleased God to bless their efforts, and he became thoroughly in earnest. He was taken suddenly ill, and Mr. Schlochow, who was staying at Strasburg in Mr. Hausmeister's absence, and had seen him frequently, was summoned to his bed-side. He found him very seriously ill, but quite conscious, and though unable to speak, fully understanding all that was said to him. On being informed of his state, and asked whether he wished his children to be baptized, he made signs to show his desire that it should be done, and, after a short interval, was enabled to say just enough to prove that it was quite the wish of his heart. After making the necessary arrangements, a minister was sent for, who, on hearing that it was the express desire of the dying father, and judging from the intelligent replies of the three elder children that they fully understood the step they were taking, admitted them by baptism into the Christian Church. The father only survived until the morning; and the children, who had been brought up as Christians, were left for the time under the care of Christian friends who were deeply interested in their welfare. The Jews at length succeeded in getting these children into their power, and are sparing no pains to put them under Jewish guardianship. But it is hoped that the decision of the court, before

which the cause has been carried by friends, may place them in the hands of Christians, that they may be brought up to know and love the faith in which their father died."

This hope, we are able to add, was realized.

It pleased God, on the 17th of April, 1860, to remove Mr. Hausmeister from the scene of his earthly labours, and then, for a time at least, the Mission was discontinued in Strasburg, though not in the district, which is a most important field of labour—the Bas-Rhin containing, as a somewhat recently published official book informs us, about 22,000 Jews, dispersed throughout 132 different towns and villages.

A remark made very lately by our present missionary in the district, may be taken as a good indication that the work has not been in vain:—

"I was told," wrote Mr. Schlochow in December last, "by a Christian gentleman in W——, that, when fifteen years ago he called on the late Mr. Hausmeister at the inn in that town, he found the house thronged by Jews armed with sticks, intending to ill-treat the missionary, who was obliged to leave the place at once. Now five years ago I visited the same town with Mr. H., when we did not indeed experience such opposition, but got access to only two or three families. Last year, when I was again at W——, the doors, and some hearts too, were open to receive the precious Gospel seed; I had the opportunity of coming into friendly contact with fifteen families, who were all told of a Saviour to save them from the wrath to come."

The Committee were most anxious to extend their labours in Alsace. Accordingly one of their agents, Mr. Hechler, was stationed at Colmar, in 1856, and with him shortly afterwards Mr. Schlochow (now the Rev.) was associated. In reference to the Jews of the district, who are for the most part very poor, the following remarks were made:—

"The Jews in general are deplorably ignorant, and those that can read Hebrew know little or nothing of the meaning of the words. Others who repeat their prayers do not even know for what they are praying. There is a total indifference about them, very difficult to

overcome even by the most energetic appeals. They care little for their own religion, and as for Christianity, if they form any opinion about it at all, it is to connect it with the adoration of images and the worship of the Virgin Mary. They view it with a sort of toleration, which is only another name for indifference, and content themselves with saying that all religions are good, and that it is the greatest disgrace for any one to leave the faith of his fathers, and adopt new doctrines."

During the following year, much encouraging work was done, more particularly in the surrounding country. The Gospel was preached to hundreds of Jews, and it was delightful to see the joy with which some of the people in the villages welcomed Mr. Schlochow, and how eagerly they listened to his message. He had permission from the Government to sell Bibles, which was of considerable value, as the Roman Catholics did all they could to hinder the work, especially the distribution of the Scriptures.

On one occasion, owing to the instigation of the Popish priest, the colporteur was brought before the mayor, and a complaint laid against him. But as all his books were properly stamped, and his license in due order, nothing could be done with him, to the great chagrin of the priest, who tried authoritatively to impress upon him that he was to sell no more books of that kind. The colporteur calmly replied, that he had permission from the Prefect, and pointed out to the priest the sin of trying to hinder the circulation of the Word of God.

In 1860, an important measure was adopted, but with what success we cannot do more than conjecture—we mean the sending of tracts *through the post*, far and wide, to the Jews of France: instances, however, proving that they were read, were not wanting.

We shall close our account of our Missions in France with a brief sketch of the work in Mülhouse, to which station Mr. Schlochow was appointed in 1858.

That place was daily becoming more important, as the number of Jews resident there was constantly on the increase. The Jews of the district are of a highly respectable character. A pamphlet written by

a gentleman of high Christian character thus speaks of them. Referring to a Jewish deputation, he says :—

“The Israelites manifested a praiseworthy effort to raise themselves to the same level as their Christian brethren. They proved, by appealing to facts, that, in morality and other respects, they were not behind their fellow-citizens. The effort of this people to devote themselves to agriculture and science was a sufficient proof of their sincere resolution to abandon the petty trading to which they had been driven by the narrow-minded policy of Christians.”

Of the Jews in Alsace, the same writer remarks :—

“The proportion of pedlars is annually diminishing in number, for all the respectable trades and professions are largely represented by the Hebrew people of this district. The whole rising generation attend good schools, established by the French Government, the object of which is to educate them for respectable trades and professions.”

Two years' labour manifested pleasing results. Jews visited in previous years hailed the renewal of intercourse with the missionary with pleasure. Mr. Schlochow, in 1860, remarked as follows :—

“In Mülhouse, intercourse with my old Jewish friends has become decidedly more intimate, and in looking back to many a visit to them, and from them, I find that oftentimes conversations, that appeared at the time quite in vain, were yet seasons when a word spoken came with power to some anxiously inquiring souls, on whom I have reason to hope a lasting impression was made. As to outward results, while I can only speak of the baptism of one aged Jewess, it is with deep thankfulness to our heavenly Father that I mention one Jew, who, after twenty years' wandering, and despising the fold of the Good Shepherd, has been this last year truly converted, and is now waiting to be admitted by the rite of baptism into the visible church. I can also point to two more who have begun, in a remarkable manner, to feel the power of the Holy Spirit working in their hearts.”

The circulation of the Scriptures was here, as elsewhere, an important feature in the work. In reference to it, a step of some consequence was taken by one of the rabbies in 1861, by placing the pure Word of

God in the hands of his pupils. He expressly stated that he was willing to introduce it into the Jewish schools where he has been accustomed to give religious instruction, instead of any catechism or similar books, and to read it with the boys and girls. He has selected the Society's editions, because he finds them the most correct and the cheapest.

We will not speak at further length on the subject of this Mission. It has hitherto been only sowing time. We must patiently wait for the harvest time, which will surely come in due season; notwithstanding, some results may even now be noticed. Both by Mr. Hausmeister's and Mr. Schlochow's exertions, interest in Israel has been largely excited amongst Gentile Christians, and their attention drawn to the Old Testament. Speaking of Mr. Hausmeister's labours, Mr. Schlochow remarked, "I see clearly that the Lord blessed him largely in stirring up a holy interest for Israel." Two years ago, writing on the same subject, Mr. Schlochow said:—

"I have now to speak of the interest taken by Gentile Christians in the Mission, and, before doing so, cannot but thankfully record the goodness of our heavenly Father, who has put into the hearts of His people in this district a deep concern for Israel. Not only has the conversion of the Jews become a regular subject in public weekly prayer-meetings, both here and in Switzerland, but a special service of prayer was arranged in the French Church on the eve of the Jewish Day of Atonement, when three clergymen assisted; and many, whom I know personally, plead with God in their closets for the conversion of the Jewish nation, and for individual Jews."

And if Gentile interest has been excited, Jewish prejudices have been allayed.

There has been a vast increase of Scriptural knowledge amongst the Jews, and they are daily becoming more favourably disposed towards Christianity.

"I am not afraid to maintain," said Mr. Schlochow in 1861, "considering the very low ebb at which Judaism is now arrived, that defective as their knowledge of Christianity may be, many know far more of it than they do of their own religion, and that our Heavenly

Father has used the Jewish Mission as a means to bring about this state of things."

In fact, we may say that outward circumstances alone prevent many from professing Christ. Numbers are, as it were, prepared, only waiting for the outpouring of God's blessed Spirit, to cause the seed sown to germinate and grow.

CHAPTER XXXIX.

Gothenburg—Mr. Moritz's earlier labours—Final settlement at Gothenburg—Missionary Journeys—First-fruits—The sisters Moresco—Their conversion and death—Conversion of a Jewess in the Stockholm Hospital—Opening of a new Synagogue, and conduct and sentiments of Christians—Conclusion.

Gothenburg has been occupied as a station for many years by Mr. J. C. Moritz, who for very nearly half a century has been labouring actively in the mission field. From 1817 to 1826, he was employed by the Emperor of Russia to preach the Gospel to his brethren of the house of Israel, and we have heard him mention, with respect to that period of his career, that years after his visits to some towns, almost forgotten by himself, proofs that the seed had not all fallen into barren ground were given to him, in the shape of Jews who had travelled hundreds of miles in order to hear a fuller statement of the truth which they had first heard on those occasions.

In 1827, he entered the service of the Society, and directed his steps to Sweden and Denmark, making to those countries a journey of inquiry. His first idea was to work amongst the Jews of Denmark, in which country they are numerous, but his purpose was frustrated through his not being able to obtain the requisite permission from the

then king. He visited, however, Gothenburg, and contemplated the opening of a school there for the poorer Jewish children; but his views were thwarted by some of the richer Jews, who immediately formed a plan amongst themselves for the education of those children, in schools from which all religious instruction was to be excluded. Writing from Gothenburg, Mr. Moritz said, "I have visited and spoken to every Jewish family in this town, and distributed my whole stock of tracts to them, amounting to nearly 300." In a similar manner he proceeded to other towns, testifying to the Jews, from house to house, that Jesus is the Messiah. Although, therefore, his prospects for succeeding in his endeavour to establish himself in his new sphere of labour proved unpromising at the time, those efforts could not have been in vain, by which the Gospel was made known to many hundreds of Jews, and the Word of God distributed among them. Mr. Moritz's connexion with the Jews in the Swedish dominions was again resumed, for a short season, in the year 1833; and his residence was finally fixed at Gothenburg in 1843.

Mr. Moritz arrived at his appointed station in August, and endeavoured to re-open communication with families whom he had previously known in 1827 and 1833, but found them less favourably inclined than at that time; he was, however, encouraged by occasionally meeting with proofs that his labours had in some instances been owned of God.

From the very first, Gothenburg was regarded as being a convenient centre from which other large towns could be visited; accordingly, every year after Mr. Moritz became settled there, we find visits recorded to Hamburg, Copenhagen, and other places where numbers of Jews were to be met with. Thus in November, 1843, he visited Stockholm, and remained there till the following January. The reception he met with from individuals in high stations was very encouraging. He was enabled to deliver public lectures to the Jews on Wednesdays and Saturdays, which were well attended both by Jews and Christians. The attention these lectures excited was so great, that the Jewish preacher thought it necessary repeatedly to warn the Jews against attending them, or having any

intercourse with the missionary, whom he often attacked in violent language. Many copies of the Scriptures and tracts were circulated.

In April following he started for Denmark, remaining at Copenhagen till the middle of May; and although he failed in obtaining the King's permission for public preaching to the Jews, no hindrances were thrown in the way of his quietly pursuing his missionary labours. He afterwards proceeded through the provinces, and visited most of the towns inhabited by Jews. In Jütland, the most northern and the largest province of Denmark, he found the Jewish inhabitants very much scattered through villages and market-towns. Their number amounted to only about 1,050 individuals, as many had recently removed to Copenhagen and Hamburg. After having visited all the towns in the Duchies of Schleswig and Holstein, where there were considerable Jewish congregations, Mr. Moritz remained some weeks at Altona, and had much intercourse with the Jews in Hamburg, where he was well received by many Israelites, who knew him from the time of his former labours at this place. On his return to Copenhagen, he visited the islands Laaland, Falster, and Moen, the Jews of which possess but one small synagogue in Nakskov, on the first-mentioned island. In that town itself there were but eight Jewish families, but they all gave Mr. M. a friendly reception.

In the following year, 1845, during which Mr. Moritz again visited nearly every town in the Danish dominions containing a Jewish population, he was privileged to see, during his stay in Copenhagen, the first-fruits of his labours in that city gathered into the Lord's garner, in the baptism of a Jewish student, to whom his labours had been blessed. This was something to set against the discouragements which attended his work in Gothenburg itself. Speaking of that place, he said:—

“I have had several opportunities for speaking with a number of Jews about the concerns of their souls, and of the salvation that is in Christ; but their hearts seem to be as hard as the granite rocks which surround Gothenburg. It is grievous to see how indifferent these Jews are to all things that make for their peace,—in which they are

strengthened by the loose doctrines preached by their Dr. Heinemann. May the Lord humble their hearts, and make them willing to submit to His truth !”

Amongst the blessed results of Mr. Moritz's labours in Copenhagen, we cannot refrain from giving at some length the following account of two sisters, to whom he was, under God, the happy instrument of bringing home the truth as it is in Jesus. With Betty and Amelia Moresco, Mr. M. first met on the 21st May, 1845, when he called at their father's house, who was a dentist in Copenhagen. Meeting with a favourable reception, he was permitted to explain to the listening family the reasons which prompt Christians to seek the conversion of the seed of Abraham. His words made a deep impression ; and on the occasion of a subsequent visit, he discovered that there seemed to be a strong desire on the part of the mother, her two daughters, and one son, to come to the knowledge of Christ, one of the daughters going so far as to say, “ I will not be confirmed by Dr. Wolf, (the rabbi,) but I shall join the Christian Church.” He was invited to take up his quarters at their house on the occasion of his next visit to Copenhagen, which occurred in the following August ; but he then found things different from what he had hoped, at least as regarded Mrs. M., who held very much altered language respecting Christianity. The daughters, however, still remained in the same mind. The seed in their case had evidently fallen into good ground ; and, watered by the Spirit, it was to ripen and bring forth precious fruit.

They did not conceal their convictions of the truth, although the father to the last remained hostile to Christianity, and did all in his power to prevent its striking root in the hearts of his children. When he lay on his death-bed, he sent for the rabbi, and lamented to him the fact of his daughters having had their heads turned by the missionary, adding that he was himself totally opposed to their embracing Christianity, and wished for the rabbi's assistance in dissuading them from taking such a step, that he might be enabled to die in peace. The rabbi accordingly spoke to the daughters, and told them not to commit the folly of getting baptized, as Christianity was a false religion, based on a book (the New Testament) which was only compiled by priests

and monks, 300 years after Christ. He added, that as the Christians are very ignorant of the Hebrew language, they had made a translation of the Old Testament, which suited their purposes; but that in his (the rabbi's) translation they would not find any thing of such a Messiah as the Christians described their Christ to be; that there had been no such Messiah promised, and that most Christians, if not deterred by political motives, would at once embrace the Jewish religion, as the only true one; but that it was certain the Christians would ultimately become Jews, as no other nation was so moral, charitable, and God-fearing.

Mr. Moritz happened to be in Copenhagen just at this critical time, and strengthened the sisters much by his counsel and advice; and that the more opportunely, as their surviving parent, formerly favourably inclined towards Christianity, now opposed their profession of it more steadily even than their father had done.

The evidences of real spiritual life became stronger in the sisters as time wore on, and Mr. Moritz had many opportunities for communicating with them. Thus he wrote in June, 1846:—

“With the two Misses Moresco I have again had a long conversation, in which I placed before them the way of life, and the way of death, and then asked them, which of these two ways they decided to choose? They replied:—‘We choose the way of life through Christ, and in this way we will walk.’ I then told them to watch and to pray, that they might be enabled to remain faithful, so that nobody might take their crown from them. I also begged them not to put off their baptism too long, if they were really convinced in their hearts that Christ is God manifested in the flesh, and the only Saviour; for then it is both their privilege and duty to take His yoke upon them, to follow Him, to profess His saving name before men, and to join His Church and people.”

In June of the following year they took the important step of professing Christ openly in baptism, the Queen sending a pious lady of her Court to stand in her stead as godmother. These baptisms caused considerable sensation among the Jews of Copenhagen; although the inclinations of the two converts had not been a secret, it appears to

have been expected, as a matter of course, that the efforts of the rabbi would effectually frustrate their realization.

Two newspapers, of which Jews were the editors, contained, for the following fortnight, articles condemnatory of missionary labour; and Mr. M. received threatening letters.

Another year passed, and Mr. Moritz, in August, 1848, was called to minister at the dying bed of Amelia, who was sinking under a rapid consumption. Her faith and patience were exemplary, eliciting admiration even from her Jewish relations; she fell asleep in Jesus, aged sixteen years, on the morning of August 26th. Her end was peace. On her expressing a wish for music shortly before her departure, Mr. Moritz reminded her that ere long she would be in the company of those who tune their golden harps to the praises of the Lamb; her simple answer was, "May it be so! I long to be with my Saviour."

The elder sister had attended her closely through her illness, and amidst many afflictions which fell to her lot, was cheered and strengthened by the remembrance of that peaceful, happy end. Some of her trials may be gathered from the following letter, received in 1852.

"It is surely high time to reply to your kind letter of September. Well might you have thought that I would not write to you again, and I can make no excuse for this neglect, but by letting you know the real reason of it. On the 1st of November I had a violent attack of a burning fever; my chest was sorely inflamed, and my stomach in great disorder. For seven weeks I was obliged to keep my bed. My dear mother engaged the best physicians, and asked them if they believed that I could recover? They shook their heads, and said, it entirely depended on a gracious God; they had tried all that was in their power. My poor mother became very much afflicted at this answer, and grieved daily about me; but God in His mercy brought about a sudden change in my disease; the fever abated day by day, my chest also got better, and my strength returned.

"I now feel plainly the loving kindness of God, in having thus laid me on the bed of affliction. After you had left Copenhagen, in the spring, my mind was in a fearful condition. Instead of making God my refuge under all the snares which Satan laid for me, I sought for help

from feeble men, some of whom were themselves in a melancholy state of mind, and made my evil still worse, so that I got no comfort from any of them. My mother sent me to my aunt's, in the country, and then my uncle took me to his fine country-seat, and they did all in their power to make me cheerful. Nature in those parts was beautiful; I took daily exercise, got a good appetite, slept well, and could at pleasure enjoy the beauties of nature. But all was as dead to me, my heart was without feeling. Dissatisfied with myself, and unhappy, I lived all that beautiful summer through. How came it that my lips were dumb, and my heart like a piece of ice? It arose from my unbelief, which deadened faith, hope, and love within me. Unbelief, which is man's greatest sin, had arrived at its highest pitch. Satan cast me to and fro, which was an easy thing for him, because I did not cleave to Jesus, and was not joined to Him by faith and love, who was the only one that could have overcome him. Thus the whole summer passed for me in a frightful manner, until our Lord, who would no longer suffer His name to be insulted and derided, visited me with such a severe illness, that my obstinate heart was compelled at last to acknowledge that He, the Lord, had both the power and the right to condemn both soul and body. When I was so very ill, I began to reflect upon my soul's eternal welfare; and I thought, perhaps the Lord will call me away. This led me to turn to Him with earnest prayer, that I might find Christ, that precious treasure, who alone was able to help and deliver me. For though I felt that my body was very sick, still I knew that my spiritual disease was a thousand times worse. One morning early, I felt the love of the Lord Jesus so vividly in my heart, that I burst into tears. Now did I first perceive how great and immeasurable the love of the Lord is, who, instead of rejecting me, and casting my soul into hell, as I had deserved, sought to save me. Great is the Lord in His power, great in His righteousness; but still greater is He in His love to man, which has been manifested in the atonement and redemption by Jesus Christ."

In the autumn she was again laid on a bed of sickness, and was called to her eternal rest on December 2nd. The Moravian minister who attended her last hours, thus spoke respecting her:—

"She has truly fallen asleep in the Lord. I and my wife visited her on November 30th, and we could both only rejoice in our hearts at her child-like faith in her Saviour. Before we left her, she begged me to lay my hand upon her, and to impart a blessing to her, which I did with quite peculiar feelings, and which was quite refreshing to her. I am fully convinced that her death has been an eternal gain to her."

If these two instances of conversion to God were all we had to tell of in connection with the labours in Sweden and Denmark, surely those labours have not been in vain, especially if we remember the Master's words, "There is joy in the presence of the angels of God over one sinner that repenteth;" but we are thankful to say that in many more instances the simple preaching of Christ crucified has been owned and blessed of God. Thus in 1851 Mr. Moritz reported the baptism of a Jewess at a hospital in Stockholm, which caused a great stir amongst the Jewish community in that city. During a protracted illness she had, by means of her fellow-patients, become acquainted with the doctrines of Christianity, and notwithstanding every effort made by her friends to prevent her renouncing Judaism, she was, after receiving instruction from a Protestant minister, at her earnest request baptized on her sick bed.

There was one very serious difficulty which the Mission had to contend with, viz., the coldness and indifference of Christians, who even went so far as to express their opinion that to interfere with the religion of the Jews was a piece of intolerance unworthy of the present age. An instance of the prevailing latitudinarianism occurred in 1856, on the occasion of the opening of a new and handsome synagogue.

The whole service was much approved by the Swedes that were present, and in the next day's paper, there was a long article commending the reformed sentiments of the Jews, and speaking of their temple as a "beacon to Christians." Such were the opinions of those who professed Christianity; and it is grievous to add that the synagogue was much frequented by Christian men and women, who took a delight in the deistical sentiments found in the hymns and sermons.

Many of these Christians strengthened the Jews in their unbelief, and laughed with them at the efforts made for their conversion.

The efforts of Mr. Moritz were, however, blessed to the stirring up of an interest for Israel in many hearts, evidenced by frequent remittances which he was able to send to the Society.

We may now conclude our notice of this field of labour, where, in humble reliance on his Master's strength, our dear brother, now laden with years, is still at work. He has had, as we have seen, the precious privilege of garnering many souls for Christ, even though we cannot, in reference to this as to some other Missions, speak of any general effects that have been produced upon the Jewish community at large, who still remain steeped in worldliness and indifference.

CHAPTER XL.

The Jews of Rome—Difficulties—Mr. Lauria sent to Turin in 1855—Interesting incident—Circulation of the Scriptures not discouraged by the Rabbies—Anecdote—The work in 1859—Jewish prisoners—New openings—Modena occupied by Mr. Cotter.

A **VERY** considerable number of Jews are resident in Italy, where, according to Da Costa, their treatment has generally, though not invariably, been lenient and favourable. The statistics of population in some of the principal cities stood as follows ten years ago: Rome, 5,000; Trieste, 4,000; Leghorn, 10,000; Ancona, 4,000; Ferrara, 3,000; Pavia, Padua, and Verona,—each 600 to 1,000.

They were at that time less influenced by the Talmud than their brethren in other countries of Europe, nor had Neology and Infidelity made much progress among them. We fear, however, that the last remark would hardly be applicable to them at the present time.

The Jewish quarter there, the Ghetto, is situated in the centre of the city, close to the island of the Tiber; it has hitherto been a sort of Jewish fortress, or rather prison-house, within the fortified city of Rome. There were only two entrances to this labyrinth of houses and lanes; these were blocked up at certain hours every evening, and the Jews were then, to all intents and purposes, prisoners for the night, and shut out from all intercourse with the Gentile world. By order of Pius IX., the gates which locked up the entrances have been removed, and the Jews are no longer in a state of double captivity in Rome; although the jealousy of the inhabitants will probably still prevent them from emigrating into other parts of the city. The Ghetto covers a very small portion of ground; it seems scarcely credible that between four and five thousand human beings could dwell in such a limited space. There are five schools, in all of which Hebrew is taught, with a less perfect instruction in the Italian and Spanish languages; the chief synagogue is a large oblong room, capable of containing above four hundred persons; the Chief Rabbi is an intelligent man, who seems much respected by the Jews of Rome. There is a small central community of Jews in the Ghetto of Rome, who are looked upon with peculiar regard by their countrymen, as being the surviving fragments of a distinguished section of the captivity of Israel. They are called the Jews of the temple, and according to tradition are said to be sprung from those Jews whom Titus brought captive from Jerusalem, from those very Jews who graced the triumph of the conqueror of the Holy City, and upheld the golden candlestick before him. If the inquiry is made whether they have any written records of their history, they say, This tradition has been handed faithfully down from father to son; if we ever left Rome during the moment of persecution, we returned again in the time of peace; the exile is not free to write his history in the land of his captivity.

What efforts have been made in previous centuries to convert the Jews of Rome, it would be difficult to ascertain; during the last half century, however, the Church of Rome has not been unmindful of them. On the confines of the Ghetto, there is the beautiful old Church of St.

Angelo in Pescheria, said to occupy the site of the temple of Juno, celebrated moreover in the history of Rome, as the Church where Rienzi held up the allegorical picture, which first roused the people to rebellion. In this Church, during many past years, a sermon, having special reference to the Jews, has been preached every Saturday afternoon, by some eminent and learned Roman Catholic divine, generally one of those in immediate attendance on the Pope. One hundred Hebrews were compelled to attend, fifty being males and fifty females ; making a complete rotation of the Ghetto, each absentee having to pay a certain fine for his absence. Jews who had attended have admitted that the sermons were good, and that many Hebrew passages were therein brought forward in a light new to the Jews ; but they said, that old acquaintance with the Church of Rome, and certain similitudes which they saw around them, and the compulsory attendance, made the winged words of the preacher fly harmlessly past, and turned their Jewish hearts into stone. These sermons have been discontinued since the accession of the present Pope.

The Rev. Dr. Ewald, who visited the Jews in Italy a year previous to the date at which we are writing, thus speaks of the Jews of Rome :—

“ The social position of the Jews at Rome is very painful. They cannot enter the army ; they never obtain any employment under the Government ; they dare not cultivate arts and sciences ; are excluded from the Universities. They may study medicine, but can only practise within the Ghetto. The same is the case with mechanics. A Jewish shoemaker and tailor can only have a shop in the Ghetto. The consequence is, that most of the Jews are engaged in commerce ; few are mechanics. A short time ago, a Jew, a Roman, had learned the art of carving in Tuscany ; afterwards he returned to Rome, opened a shop *in the Ghetto*, and commenced working, but he was told that he could not exercise his trade in Rome ; they did not wish to have Jewish carvers, and he was compelled to return to Tuscany. A young Jew, who had a taste for mathematics, in which he had already made considerable progress, begged to be allowed to study at the University ; the reply was, ‘ We do not want Jewish mathematicians.’ The young Jew went to Pisa, where he has since distinguished himself. The

same was the case with another young man, who was likewise obliged to go to Pisa. The consequence of all these hardships is, that the Jewish community at Rome is very poor. I need not add that they are not allowed to hold real property. One-third of the Jewish population live upon alms, which are given them by the community; and there is not one Jew in Rome who can be called wealthy; for as soon as ever a Jewish family can afford to do so, they leave Rome, and settle in some more liberal part of Italy, so that the poorer only remain, though those who leave Rome continue to contribute their share towards the maintenance of the poor."

Dr. Ewald mentions, however, that "the present Pope has relieved the Jews from several disgraceful and humiliating hardships, under which they have been groaning for many centuries. They are now no longer compelled to hear sermons compulsorily, as in former years. Every year there is a horse race in the principal street during Carnival; the Jews were obliged to pay the expenses, but they need not do so now. Under the former Popes, a Jewish deputation was obliged to appear before four Roman senators, on the Saturday before Easter, at the capitol, to beg permission to remain another year in Rome, at the same time presenting the senators with a handsome bouquet of flowers, in which was a certain sum of money. The senators received the present, and the only reply they made was, 'andate,' begone. The present Pope has likewise done away with this disgraceful scene, which was witnessed always by many people. Now the Jews have to pay a certain sum yearly. I was told it was one thousand scudi, £200, to the Church, and three hundred scudi for the maintenance of the converts. The latter they feel much, and we need not wonder that they regard with great hatred any one of their brethren who embraces Romanism, because they are compelled to maintain him. Besides these special payments, they have to bear the burden common to all Roman citizens, without enjoying any of their privileges."

Whilst there is little regard for religion, there is amongst many Italian Jews a painful tendency to superstition. The following is an instance: "Passing a Jewish shop," says the same missionary, "we

observed it completely enveloped in cobwebs; on entering and inquiring why they were not removed, we were told that for twenty-eight years the spiders had been there unmolested, because they were considered to have brought good fortune, and it was believed that to remove them would entail certain ruin. This was not a solitary case, as other shops occupied by Jews were observed to be in the same condition."

Still more striking is the following incident which occurred in Naples. Going to the place used as a synagogue on the Jewish Sabbath, he inquired when they met. The reply was, "They have met, and all is over." "I thought," Dr. E. continues, "that their Friday morning prayer was over, and asked again, But when do they meet this evening, and when to-morrow? The man looked at me quite amazed, and said, 'I have told you that they have had their prayer already last Saturday week, and now they have no prayer till next year.' After a few more questions and replies, I understood that the Jews at Naples *only meet once a year for prayer*, and that on the Day of Atonement."

There is little difficulty in realizing the truth, that Italy was a field likely to present many and peculiar difficulties, both in the internal condition of the Jew, and also in his external circumstances. It was no easy task to explain to him the real nature of the religion of Christ, when its grand counterfeit displayed on every side its tokens of idolatry and creature worship. Thus Mr. Lauria wrote in 1859—"They view with abhorrence and contempt the homage paid by their Gentile neighbours to images of the Virgin and the saints. 'Like idol, like worshipper,' is a common proverb amongst them. One learned Jew remarked to your missionary, that Christianity had only altered the *name*, not the *reality*, of Paganism. He adduced, in support of his argument, the fact that the Pantheon, or temple of 'all gods,' is now dedicated to all saints; that the statue of Jupiter is converted into that of St. Peter; and he concluded by saying: 'The ancient rites and ceremonies, images, gaudy vestures, &c., are all preserved to the present day.'"

To this field of labour, however, the Society's attention was called,

and Providence has in the course of the last few years opened the way for the preaching of the Gospel there, in a wonderful and unexpected manner.

In October 1855, the Rev. C. L. Lauria, compelled to quit Cairo by reason of his wife's illness, took up his residence in Turin, the capital of Sardinia, in which country remarkable openings for the testifying of the truth had providentially occurred. In the second year of his residence in Turin, a pleasing and interesting incident transpired, showing the kind feelings with which the Jews regarded Protestants.

The Waldensian missionaries had been much persecuted by a fanatical mob, and compelled to discontinue holding services in their usual place of meeting. An influential Jew who had read the Society's publications, and also frequently conversed with the colporteur, opened his house for them, and was present with his family at their service. The following Sunday, another came forward and offered the use of his house, which was thankfully accepted.

Mr. Lauria often came into contact with Jews from different countries, and was able by their means to send books and tracts into places which he, as a Protestant, could not otherwise reach. He sold during the second year Bibles, Pentateuchs, New Testaments, &c., to the amount of £50 12s., besides distributing a considerable number gratuitously.

The circulation of the Scriptures, Tracts, &c., was not discouraged by the rabbies, but rather the opposite. On one occasion, "the colporteur happened to visit a Jewish school, where he was soon surrounded by many Jews, who listened with interest to the preaching of the Gospel. While thus engaged, the rabbi of the place came in, and the Jews wished to rise; but he beckoned to them to remain quiet, and he also sat down and was a quiet listener for about half an hour. At last he spoke, and expressed his conviction that the Protestants, especially the English, had the real welfare of Israel at heart, however they might speak against Judaism. The colporteur then ventured to ask whether he would permit his flock to purchase books. To this the rabbi replied, 'Certainly—we were formerly sighing for

liberty of conscience, and now that we have obtained it, shall we be ready to trample upon it? Not so, let every one read what he likes. I shall be the first to buy your books.' He accordingly bought a Bible, New Testament, 'Old Paths,' and a copy of every tract he saw. After this, the box of books was speedily emptied by the Jews, and even then many had to go away unsatisfied."

Many Jews soon acknowledged themselves convinced of the truth of Christianity, alleging that they were only prevented from professing their belief by the dread of starvation, as they would certainly lose their employments, without any prospect of aid from Christians.

Very interesting proofs, however, now and then occurred, that the seed of the Gospel was not all cast upon barren soil. A young Jew who had often called on Mr. L. was taken ill, and his parents took him to his native place. Here he lingered on for some time, until at length symptoms of dissolution appeared; the rabbi was then sent for to pray with him, but to the astonishment of all, he refused to see him, declaring himself a Christian. He extracted a promise from his father to pay our colporteur for a Bible which he had bought, but, owing to his sudden illness, had not paid for; and also requested him, with his dying breath, to inform Mr. L. that he had died a Christian, looking for salvation only through the merits and blood-shedding of Jesus Christ our Lord.

In 1859, the work in Italy assumed features of no ordinary interest. There were, it is true, the horrors of war, and fearful sacrifice of human life; but amidst it all there was manifest that overruling power which compels the wrath of man to praise God; and countries which had for centuries been closed against Christian missionaries, had their gates, as it were, unbarred for the Word of Life to enter.

"Lombardy and Central Italy," remarked Mr. Lauria at the time, "are now as free to the missionary as London or New York."

Milan, Piacenza, Parma, Reggio, Modena, Bologna, and Ferrara were visited during the year. In each place there was the freest access to the Jews, and Christ was preached without fear or restraint. In

one of his visits to Jewish houses, Mr. L. was introduced by his host to some other Jews as "a Protestant, a believer in the true God, a worshipper of no idols like the Papists, and therefore one who might be considered as a brother."

An interesting and peculiar labour fell at this period to the missionary's lot in Turin. Many wounded Jewish soldiers lay in the hospitals, whom he constantly visited. "No words," he said, "can describe their joy at hearing their own language, (Judeo-German,) and finding a kind and sympathising friend where they least expected one." With Popery around them, and no consolation offered but the appendage of a cross round their necks, or a medal with the effigy of the Virgin Mary, symbols to them of an idolatry which they detested, it was inexpressibly cheering to them to speak to one who could understand all they were feeling, and even almost anticipate their desires. When convalescent, at their request, Mr. Lauria supplied them with New Testaments and tracts, not only for their own use, but also as presents for their friends and relatives.

The events of the following year, 1860, added many new openings for the Gospel. The delegations of Umbria, Ancona, Urbino, and Peragio, containing about 7,000 or 8,000 Jews, not to mention the two Sicilies, where there are but few Jews—places which had been for centuries under Papal government, and therefore enveloped in the grossest darkness—became free for the minister and missionary, to proclaim the Gospel of Christ, while the colporteur could fearlessly offer his books in the street, or expose his precious wares by the side of a Church or synagogue.

Last year, 1862, Mr. Lauria was removed from Turin to Leghorn, a most important sphere of labour, whilst the work in Italy generally was strengthened by the occupation of Modena, whither the Rev. R. H. Cotter was sent to labour, within reach of nearly 11,000 Jews. A missionary tour was also accomplished by the Rev. Dr. Ewald, who gave a most hopeful account of Italy, as a promising sphere of labour. Of Leghorn he remarked:—"The Jews here are as accessible as in the East." It was, moreover, in consequence of his visit that Modena was selected as a station.

Our Italian missions are too recent to enable us to draw any positive conclusions; but we have every reason to feel that the Providence of God has led the steps of our missionaries thither, and that, this being the case, His blessing must rest upon their labours.

CHAPTER XLI.

The Jews of the Principalities—Arrival of Missionaries at Bucharest—Opposition—Spiritual state of Jewish population—Circulation of the New Testament—Anecdote—Arrival of Mr. Kleinhenn—The Schools—Persecution—Request for a School at Giurgevo—Blood accusations at Fokschan—Effect on the Mission—The School at Giurgevo—Saturday services.

MOLDAVIA and Wallachia, better known as the Principalities, contain a very large and influential Jewish population.

“The Jews here,” wrote our missionaries in 1848, “may be said to be both bankers, merchants, and slaves. They are remarkable for their diligence and industry. They reside in the humblest dwellings, wear the most wretched clothes, and live in the most sparing manner; and still, in the midst of this real poverty, they have often very considerable sums of money at their disposal; and are frequently employed as agents in the most important transactions. Most of the proprietors of land are more or less dependent upon them. But still they are, in the strictest sense of the word, slaves. There is only this difference between their condition and that of other slaves: slaves have generally one master, and for that one they have to labour; but the Jew in Moldavia must labour, toil, and save money, to meet the demands suggested by the avarice and extortion of a multitude of masters.”

On May 29th, 1846, two missionaries, sent out by the Committee, arrived in Bucharest. They found easy access to all classes, and were received with courtesy and kindness by rich and poor, learned and ignorant alike.

It was not long, however, before opposition to the missionary work began to show itself. Jews who were known to be attending Christian instruction, were either ill-treated, or threatened with such a fate, if they continued to have intercourse with the missionaries. The Epitropi, the Jewish Police-court there, which has unlimited power over the persons and property of the Wallachian Jews, threatened them with imprisonment and stripes, or banishment. These measures, however, had little effect upon the Jews, for most of those who had been in connexion with the Mission continued to come, except in two or three instances, where chiefly the dread of utter destitution prevailed, which promised to be their lot if they made a public profession of Christianity. Although the greater portion were trades-people, and could earn their living by the work of their hands, both Jews and Wallachians refused to employ them as converts to Protestantism.

The Jews of Bucharest may be divided into three classes: one, impressed with a deep sense of the importance of religious truth, and willing to discuss the all-important subject; a second, outwardly conforming to Jewish rites and ceremonies, but really indifferent; and a third, alas! openly professing Infidelity. The great majority were indeed in a most deplorable spiritual state. Within two years, however, whilst the missionaries were given to see many earnestly inquiring after the truth, seven sons and daughters of Abraham made an open profession of Christ; and their experience, gathered during their journeys, was to the effect that the Jews under Turkish rule were, with few exceptions, willing to listen to the truth, and that from the authorities the missionary would meet with no obstruction. In September, 1848, a school was opened with considerable prospect of success. Twelve scholars were in regular attendance.

The Firman granted by the Sultan in the autumn of 1850, was of considerable importance.*

* To my Vizier Mohammed Pasha, Minister of Police at my capital, the honourable minister and glorious counsellor, the model of the world, and regulator of the affairs of the community, who, directing the public interests with

In one respect the Mission thoroughly answered its purpose, inasmuch as it was instrumental in circulating widely the New Testament Scriptures, with which, prior to its establishment, the Jews were entirely unacquainted. In reference to the reception of that blessed Book, the following remark was made in 1853:—"The reverence with which many of the Jews receive the New Testament—even raising it to their lips—proves the increasing estimation in which it is held." That its perusal was not unmarked by Divine blessing, was also apparent on the occasion of a visit to Ibraila, the chief port of Wallachia, in that year. Twenty baptized Jews were met with, of whom it came to the missionary's knowledge that *five* owed their conversion entirely to the study of the New Testament. An eminent Jew also, who held for a short time the office of Chief Rabbi of Bucharest, embraced Christianity during a temporary absence, to which step he was led *solely by a careful study of the Bible.*

sublime prudence, consolidating the structure of the empire with wisdom, and strengthening the columns of its prosperity and renown, is the recipient of every grace from the Most High. May God prolong his glory.

When this sublime and august mandate reaches you, let it be known that—

Whereas, hitherto those of my Christian subjects who have embraced the Protestant faith have suffered inconvenience and difficulties, in consequence of their not being placed under a separate and special jurisdiction, and in consequence of the patriarchs and primates of their old creeds, which they have abandoned, naturally not being able to administer their affairs;

And whereas, in necessary accordance with my imperial compassion, which extends to all classes of my subjects, it is contrary to my imperial pleasure that any one class of them should be exposed to trouble;

And whereas, by reason of their faith, the above-mentioned already form a separate community, it is therefore my royal compassionate will, that, by all means measures be adopted for facilitating the administration of their affairs, so that they may live in peace, quiet, and security.

Let then a respectable and trustworthy person acceptable to, and chosen by themselves, from among their own number, be appointed with the title of Agent of the Protestants, who shall be attached to the department of the Minister of Police.

It shall be the duty of the agent to have under his charge the register of the members of the community, which shall be kept at the Police. The agent shall cause to be registered therein all births and deaths in the community. All applications for passports and marriage licenses, and special transactions of the community that are to be presented to the Sublime Porte, or to any other department, must be given under the official seal of his agent.

In the course of a missionary journey in 1852, one of those instances came to the missionary's knowledge which shew by what providential circumstances Jews not unfrequently become acquainted with the New Testament Scriptures. Speaking of a Jew whom he met, he says :—

“ I took out my Bible and read with him Isaiah liii., and then began to narrate to him the history of our Saviour's life ; but, to our astonishment, we found him to be well acquainted with it. We asked him how he came to read the New Testament ; to which he replied, that he frequently saw his uncle reading a small book, which he would not let any body look at : and when he had done reading, he used to hide it under the mattress of his bed. This excited his curiosity, and in the absence of his uncle, he used to take the little book and read it—thus he became acquainted with its contents. I promised to give him a New Testament as soon as we came to Shumlah.”

For the execution of my will, this my royal mandate and august command has been specially issued and granted from my Imperial Chancery.

Hence, you the Minister above named, in accordance with the explanations given, will execute, to the letter, the preceding ordinance ; except that as the collection of the capitation tax, and the delivery of passports, are subjected to specific regulations, you will not do anything contrary to them. You will not permit anything to be required of them on pretence of fees and expenses, for marriage licenses, or registration.

You will see to it that like the other communities of the empire, in all their affairs and all matters appertaining to their cemeteries and places of worship, they should have every facility and needed assistance. You will not permit that any of the other communities should in any way interfere with their rights or with their religious concerns, and, in short, in nowise with any of their affairs, secular or religious, that thus they may be enabled to exercise the usages of their faith in security.

And it is enjoined upon you not to allow them to be molested an iota in these particulars or in any others, and that all attention and perseverance be put in requisition to maintain them in quiet and security ; and, in case of necessity, they are permitted to make representations regarding their affairs through their agent to the Sublime Porte.

When this my imperial will shall be brought to your knowledge and appreciation, you will have this august edict registered in the proper department, and cause it to be perpetuated in the hands of the above-mentioned subjects, and you will see to it that its requirements be always executed in their full import.

Thus be it known to thee, and respect my sacred signet.

Written in the holy month of Moharrem, A.H. 1267 (Nov., 1850).

Given in the protected city of Constantinople.

For some two or three years, owing to various circumstances, the Mission was in a somewhat difficult position : but in 1856, we may consider that a new period in its history commences : in the June of which year, Mr. Kleinhenn, having been appointed by the Committee, arrived at this station. Almost at the outset of his residence he was able to give a most encouraging account of the schools, which contained, in 1857, seventy-five Jewish children. And though, at a very early period, Mr. K. introduced some changes which rendered the schools more uncompromisingly and decidedly *missionary schools* than they had been before, not a single child was withdrawn.

In reference to this point, of making the end and object aimed at by the schools incapable of being mistaken, Mr. Kleinhenn makes the following true observations. He says, speaking of some opposition:—

“This has not surprised me, for I expected opposition as a natural result of our humble, feeble, but I trust I can say, faithful efforts, to make known the counsel of God in Christ Jesus; and then, I have not been careful in keeping our object in the back ground; for I do think there is nothing like a straightforward course. Our course is that of truth, and truth needs no apology; it courts the light, and loves inquiry. The Jews know what we aim at, and they are, more or less, intent upon defending their own strongholds; and who can be angry with them for it?”

There was no doubt as to the fact, that missionary work was making itself felt, and that the Mission at Bucharest, to use Mr. Kleinhenn's own words, “was becoming a mission to the whole Jewish community in Bucharest, and no longer to single or isolated individuals.” Its doings were a matter of grave consultation to the Jewish authorities, and the weapons of persecution were not left unemployed. Thus an inquirer, brother to one of the rabbies in Jassy, not only was dismissed from his situation, but a few days afterwards the Jewish tax collector seized him in the street, and led him in charge of the police to prison, ill-treating him all the way. There he was confined in a filthy cell—in which a number of thieves and prostitutes were promiscuously huddled—from Friday afternoon till the following

afternoon. A kind Jewish merchant, not altogether indifferent to the truth, subsequently came to his aid.

In the summer of 1858, a young convert of the Mission, employed as colporteur, was sent to visit Giurgevo, where his efforts were blessed. One result of his sojourn was, that thirty-two Jews signed a requisition, entreating that a school might be opened for their children and for adults. This induced Mr. Kleinhenn to visit Giurgevo personally, and he tells us that many of the Jews came to him, and invited him to visit them, that they listened patiently to his declaration of Divine truth, declared their isolated and neglected position, and begged of him to give them schools and teachers.

Three Spanish Chachamim deliberated upon the propriety of sending Jewish children to a mission-school: and concluded that as English Protestants belonged to the pious of the earth, it was proper and allowable to send their children to such a school.

In 1858, the Wallo-Greeks brought against the Jews of Fokschan the charge of having murdered a Christian child, for the sake of using his blood in their religious rites, a charge similar to one which our readers may remember was brought against the Jews of Damascus.

Four Jews were arrested on the popular accusation of having been accessory to the killing of the child, and extracting his blood for the purpose of using it in their religious services. They were thrown into prison, and the feet of three of them locked in a long log of wood, so that they could neither stand nor lie for two nights and a day. A Commission was sent down at the instance of the Consuls, but rather had an injurious influence; indeed many of the Government officials asserted their belief in the guilt of the Jews; and the organ of the clergy, printed in the printing-office of the metropolitan, stated that clear proofs had now been obtained, that the Jews required Christian blood in their festive services. The Christians of Fokschan, moreover, petitioned that the Jews might be banished. The Jews were in the utmost fear. Some, from whose position better things might have been hoped, went so far as to suggest to an excited mob the necessity and justice of destroying the accursed race altogether. Things were in such a state as to need only a commencement to bring

on a fearful massacre. Another Commission of a mixed and impartial character was demanded, and with difficulty granted; H.B.M. Consul-General, R. Colquhoun, Esq., having made the most energetic and continued exertions to obtain it. Mr. Kleinhenn, at the request of some of the most influential Jews, accompanied this Commission, which resulted, as might be expected, in thoroughly establishing the innocence of the Jews. This shameful charge was preceded by the republication of a work by a Greek monk, which had thirty years' previously been suppressed by a Firman from the Sultan, and which inculcated, as a duty and as a meritorious act, the rooting out of the whole Jewish population as an accursed race. The blood accusation, mentioned above, led the Jews to regard with consternation its appearance at this juncture, and to seek the interference of the foreign Consuls, who obtained its suppression.

The effect of the above events on the Mission was considerable.

"In consequence," says Mr. Kleinhenn, "of this stir, several individuals—members of the most respectable Jewish families in Bucharest—have taken to the reading of the New Testament; and, on one occasion, a Jewish lady begged me to supply her with a copy of it, that she might read for herself that teaching which could prompt its followers to love the Jews. The Mission is now respected by the first and wealthiest families in Wallachia, by which means the doors of many houses are opened, and the missionary listened to while dwelling upon the truths of the Bible."

In the spring of 1859, a school was opened at Giurgevo; it did not, however, at first prosper so much as might have been expected from the circumstances which led to its establishment. This was owing in great measure to the efforts of a newly elected and zealous rabbi of Bucharest, who, having heard of the petition, made, to some extent at least, provision for the rabbinical education of the young. The school was, as in Bucharest, an avowedly missionary school. The intention of making Christian instruction a prominent feature being plainly announced and clearly understood. This school was subsequently given up.

In 1861, the Mission was strengthened by the addition of a medical man to the mission staff: this has proved very useful.

There is no doubt that a very great impression has been produced upon the minds of the Jewish community, and a spirit of inquiry excited. The following may serve to show the state of Jewish feeling in 1862. Rev. F. G. Kleinhenn wrote in that year as follows:—

“Shortly before Easter, I had it given out amongst the Jewish population, that on the Saturday afternoon, at four o’clock, a Service would be held in the Mission Chapel; the prayers and singing in Hebrew, and the lecture in Judeo-Polish or German. The first Saturday about 110 persons came and listened to what the messenger of the Cross of Christ delivered to them in the Judeo-Polish jargon. The following week about 120 turned their backs upon the Synagogue Service (it was held at the *same* hour), and entered our Christian house of prayer, and heard Gospel truth proclaimed. The majority of them were of a different class to those who attended on the previous occasion, and therefore the German language was made use of as the medium of communication. The third Saturday, in spite of very bad weather, and the military conscription, at which for the first time Jews were also taken, from sixty to seventy attended; and on the fourth, about 200. On each of these occasions tracts and portions of the New Testament were put into circulation. Several times it has occurred, during the period of my residence in Bucharest, that myself and my assistant have been occupied unceasingly, for the space of three or four hours on the Jewish Sabbath, in receiving the masses of Jews, who crowded into the Mission House asking for tracts.”

Mr. K. was able to state in 1861, that his personal knowledge and intercourse extended to ninety-four Hebrew-Christian souls, young and old, for whose spiritual welfare he was labouring, as occasion offered.

Mr. Kleinhenn was admitted into holy orders by the Bishop of Jerusalem in 1862, and we have reason to regard the efficiency of the Mission as having been thereby increased. We believe that much precious fruit has there been gathered, and that it is, at the time we are writing, a promising and hopeful field of labour.

CHAPTER XLII.

Jassy a promising sphere—Study of the New Testament—Stumbling-blocks—Opening of a Mission School—Power of the New Testament—Progress of the School—Spirit of inquiry—Evening classes—Sunday Evening services.

FROM the Mission in Bucharest we naturally turn to its sister station, Jassy, where not less than 24,000 Jews reside. To this place the Committee sent out an agent (Rev. A. I. Behrens) in 1851, who soon found that it was a sphere of labour where there was ample work to occupy his time. He met with a considerable desire on the part of the Jews to obtain the Judeo-Polish and Judeo-German Scriptures; and he found, moreover, in the course of his intercourse with the Jews, that many were diligently studying the New Testament as well as the Old. Instances frequently occurred of its being returned half read, for fear of detection, but with unfeigned reluctance and regret; and often in discussions with persons unknown to them, the missionaries had passages from it accurately quoted to them, thus proving that it had been read and studied. Its effects, moreover, were also apparent in the change of feeling of the Jews towards the Protestant religion, which by numbers was no longer regarded as a system of idolatry. The idolatrous character, indeed, of the Christian worship which they saw around them, and the inconsistencies of professing Christians, were great stumbling-blocks to the Jews. On this point Mr. Mayer wrote in 1854:—

“When,” he remarked, “they see a host of saints seated on the throne, with the Virgin Mary presiding, while Christ is exalted to the throne of God, it is almost impossible for them to distinguish things that differ, and not to regard the exaltation of Christ as a part of the same system of deification which is going forward with the Virgin Mary and the saints. Were a Jew to institute a comparison between his own system and its influence upon the national character, and that of the so-called Christianity here prevalent, he could not but decide for the strictest rabbinism, in preference to the caricature of Christianity he

sees continually before his eyes." Again, the want of reverence for the Lord's Day shown by the Christians, contrasted most unfavourably with the behaviour of the Jews. "On their Sabbath," observed Mr. Mayer, "not one of the 40,000 members of the synagogue who considers himself a Jew, or is regarded by his brethren as such, buys or sells a single article, or steps into a carriage; while the Christian Sabbath is a day of profanation, the market is more brisk than on any other day, and every amusement is entered into with double zest. The result of the comparison of the two systems can easily be surmised. Instead of being attracted by the beautiful simplicity and purity of our faith, they are repelled by the very reverse. Still these false impressions are by no means as universal as they were; numbers have read the New Testament, and are thus able to distinguish between a genuine and spurious Christianity. They have also read the books and tracts published by the Society, and heard by word of mouth that millions of Christians exist who worship the God of Abraham, Isaac, and Jacob alone, without the symbol of an image. Thus it is by no means all the Jews who consider Christianity and idolatry as synonymous, but a very large number still adhere to this opinion."

Even the very trades in which many of the Jews were engaged, that of jewellers and silversmiths, served frequently to bring before their notice the idolatrous practices of the Christians around, as they were for the most part the manufacturers of the gold and silver crosses used by so many of the population.

On December 8th, 1856, a school was opened in connection with the Mission—an instrumentality which had been regarded as a desideratum from the very first. In the course of the first two months no less than twenty pupils were on its roll. The Jews themselves were also active in establishing schools. Great changes were continually taking place in Jewish opinion. On an attempt being made about ten years previously by the Scotch missionaries, to open a school for Jewish children, a *cherem* was immediately pronounced; whereas the opening of our Mission school was unattended with opposition. Mr. Mayer mentioned at this time an interesting conversation between a rabbi and a proselyte who had been active in persuading children to attend the school.

"The rabbi requested his attendance at a certain time, and asked him about the Mission school, wishing to know whether the New Testament was to be taught in it, and whether they intended to try to induce the children to become Christians. In reply, the proselyte stated that he had read the New Testament, and become a Christian, without ever having received instruction in such a school ; and added, that the rabbi could not but know that in these days *every* Jew desired to ascertain what was believed by others, and therefore read the sacred book of the Christians ; so that, sooner or later, it would certainly be read either in the school or at home. The rabbi," adds Mr. Mayer, "was not at all surprised at this remark ; which must, however, be received as it was meant, with many qualifications. They parted on friendly terms, the rabbi offering him some refreshment before leaving."

In 1857, the following interesting illustration occurred of the powerful effect often produced by the simple perusal of the New Testament. "In the course of conversation with an Israelite who called upon me, I soon perceived," wrote Mr. M., "that he possessed a good knowledge of the New Testament, and before he left, he confessed that he was charmed with the religion of Jesus, and fully persuaded that He was the Messiah. As this was the first time I had seen him, I asked him whether he had ever conversed with a missionary before ; to which he answered in the negative. I was curious to know whence he had derived his knowledge of Christianity, which was by no means superficial, when he told me, that having studied the Old Testament in Russia, carefully noting all the passages bearing upon the person, offices, and work of the Messiah, he came to Jassy, and immediately procured a copy of the New Testament. 'I read it,' he continued, 'with eagerness, having long waited for the opportunity of doing so ; and the more I read it, the more my persuasion grew, that in Jesus the prophecies respecting the Messiah have been fulfilled.' "

The schools had to encounter a great deal of opposition, but for all that, in 1860, little more than three years after their establishment, Mr. Mayer was able to speak concerning them as follows :—

"The Mission school—which, engaged during the first two years of its existence in a fierce contest with fanaticism and self-interest, could

gain no stability, but was perpetually in a state of transition, one day full to overflowing, the next nearly emptied, like a vessel constantly receiving new supplies of water, but as rapidly discharging it through an aperture below—has during the past year made the most astonishing progress. Not a wave of opposition has beaten against it; the number of pupils on the books has not only been high, (upwards of a hundred,) but their attendance has been far more regular than in previous years, the average having been between seventy and eighty, which, considering the amount of sickness which has prevailed, the bad state of the streets, and the distance many of the children have to walk, is no bad result. Admission into our schools is now considered a great boon; not a week passes without several parents coming, and, with tears in their eyes, begging for permission to bring their children, a request with which for the last few months I have been unable to comply. The pupils of the first class, amounting to about thirty in number, know the contents of the four Gospels nearly by heart, and none of them hesitate, when interrogated, to answer that Jesus was the Messiah, who came into the world to save sinners, and all can quote many prophecies of the Old Testament, which have found their fulfilment in His history. They have also learnt several Christian hymns by heart, and can sing them to Church melodies. This is a thing so new to the Jews of Jassy, and at the same time so attractive, that parties of Jews are often formed on the Jewish Sabbath, when, setting two or three of our pupils in the midst, they make them sing these hymns aloud. What a favourable impression is thus necessarily produced on the hearers by this means, can only be judged of by one who has listened to the jarring sounds that pass for music amongst the Jews of this place. I think I may venture to affirm that the Jassy Mission school is one of the most precious jewels in the Society's crown, and that it is almost impossible to over-estimate its important bearing upon the future destinies of the nation for whose use it has been founded."

There was a quiet work going on amongst the Jewish community about this time; a spirit of inquiry was abroad, of which evidence now and then came to light. Thus Mr. Mayer wrote in 1859:—

"A Jewish surgeon, residing in a small town in this country, formed last summer a kind of club, whose members assembled on certain evenings to discuss topics of general interest; but the chief subject that occupied the attention of the party was the inquiry whether Jesus of Nazareth was the promised Messiah or not. The surgeon himself has since, and very recently, received baptism, his independent position rendering it comparatively easy for him to do so; the rest still conceal their more or less advanced Christian sentiments, under a Jewish garb."

The year 1861 was one of very great encouragement. A new machinery was set in motion, viz., evening classes for adults, in which reading and writing, grammar and dictation, were taught. They were numerously attended, although liable to great fluctuations; though not *directly* missionary in their character, they proved a most useful auxiliary to the Mission, bringing into contact with it many who could not otherwise have been reached.

"It is evident," wrote Mr. Mayer, "from various signs, that since the young men have been brought into contact with the Mission, a new world of ideas and thought has broken in upon them. They not only attend, with more or less regularity, my Sunday evening services, but they may sometimes be seen, to the number of eight or ten together, on their way to the Protestant Church here; they read eagerly the tracts lent to them, and half of them at least have possessed themselves of copies of the New Testament. And not only this, but at least ten of these young men have entertained, and entertain at the present moment, a desire, and it would appear not only a desire, but the fixed purpose of working their way to England, in order to become Christians there, and learn a trade; they have spoken with me on the subject, and made the fullest inquiries as to the prospects awaiting them on the execution of such a plan. I need hardly say that, excepting the furnishing them with such information as I would impart to the merest stranger, I have not given them the least encouragement to proceed with their design; on the contrary, I have advised and entreated them to wait and consider the matter for at least six months longer, in order that, if they do set off at any time for London, they may well

understand what they are about, and never have occasion to regret having taken a step which cannot easily be retraced."

But that which was the most hopeful feature in the year's operations was the attendance of unbaptized Jews at the Sunday evening services. The Liturgy produced upon the minds of many the very strongest impression.

"I should literally," wrote Mr. M., "fill a volume, were I to undertake to relate at large all the good these Sunday evening services have been the means of accomplishing, the many inquiries they have given rise to, the many prejudices they have been instrumental in dissipating, the information they have been the means of imparting, and the spirit of inquiry they have helped to awaken. Seldom, in fact, does a week pass without several Jews coming either to make inquiries on this or that point, (not to dispute,) or to ask the solution of a difficult passage in the New Testament."

We may now bring our notice of this Mission to a close, and I think we may review the progress it has made with thankfulness and satisfaction. During eight years, about thirty sons and daughters of Abraham were admitted into Christ's visible Church by baptism. In reference to baptisms, on one occasion Mr. Mayer makes the following just remarks:—

"Had my object been merely to make proselytes, I might have baptized twenty or thirty individuals, having had at least as many applications, had I only been able to hold out to them the prospect of *bare subsistence*. But perhaps it is better on the whole that the missionary should not be able to hold out any prospect at all, since Israelites, in whom a real work of grace is going forward, will find means by which they will be able to fulfil the Saviour's command to be baptized in the name of the Father, Son, and Holy Ghost; while those who are convinced, but not converted, are almost sure sooner or later to prove a bane to the Mission in which they were baptized, and nothing less than an absolute refusal to render any material assistance of any kind can thoroughly separate the chaff from the wheat."

Then, again, the circulation of the Scriptures was all along very large; and as we have shown, by frequent instances, God often

gave tangible proofs of the honour which He puts upon His own Word.

But perhaps the strongest proofs of the value of the Mission are to be found in its effects on the Jewish community at large. On this point, the following extracts from the letter of a convert who has recently gone out as an assistant to the Mission may suffice. He writes:—

“Seven years ago the existence of the Mission was known comparatively to very few, and the number of those who actually visited the missionary was much more limited; for no sooner was one suspected of having had intercourse with the missionary, than he was forsaken by all his friends and acquaintances, and looked upon as an apostate, whom to persecute was considered a meritorious work. The mass of the community were all but impervious to the truth. The light of the Gospel, reflected by the Mission, struggled hard, but apparently in vain, with the thick darkness around. A ray of truth may have penetrated it now and then, and found its way to the heart of some individual, but the whole mass remained as unaffected as ever. The object of the missionaries was misunderstood and misrepresented, the offers of mercy were not only rejected, but also scorned, and with the exception of very few, the Jews would believe anything respecting the end designed by the Mission, however incredible, rather than the truth. If the reports of the missionaries at that time did not quite represent the state of Jews as I have described it, then it must be borne in mind, that having been myself a member of this community, I had better opportunity for observing the attitude assumed by the latter in respect to the Mission than had the missionaries, who looked on things from a distance; and naturally, amidst the difficulties which they had to contend with, no doubt dwelt chiefly upon the brighter features of the Mission.

“Turning away from this gloomy picture, as it existed seven or eight years ago, and directing our eyes to the present state of the Mission, what a cheering, what an encouraging prospect presents itself to our view! I need only point out the school as a proof, not only of the good opinion which the Jews generally have of the Mission, but also that its object is fully appreciated by them. All the Jews here know, more

or less, that the instruction given in the school is based upon Christian principles, and that the doctrines of Christianity are openly taught there, and yet all of them, without distinction of class, setting aside their own schools, would gladly place their children under our instruction ; but that the number of the children attending the schools is already so large, that the admission of more would affect its efficiency.

“ But the school, though bearing the strongest testimony to the favourable change which the Jewish mind here has undergone on the subject of religion, is not the only proof of the success of our Mission. Any one who had known the Jews as well as I did seven years ago, would be astonished to see with what ease a missionary may now approach them, and preach to them the word of reconciliation through the vicarious death of their own Messiah. We may scatter the seed anywhere and everywhere, and find few impediments on our way.”

In a word, this Mission is now in a most flourishing condition, and we may indeed apply to it the Master's words : “ The harvest truly is plenteous, but the labourers are few.”

CHAPTER XLIII.

Number and condition of the Jews of Constantinople—Stir amongst them in 1826—Results fifteen years afterwards—Constantinople occupied as a permanent station by Rev. S. Farman in 1835—Demand for the Scriptures—Mr. Farman resigns—Work sustained by Mr. Gerstmann—His Death—Opposition to the Schools—Messrs. Lord and Goldberg transferred to Constantinople—Schools recommenced—Mission strengthened by the accession of Rev. H. A. Stern and Dr. Leitner—School at Tartavola for Kertch Jews.

CONSTANTINOPLE, the metropolis of the Turkish empire, contains a very large Jewish population. It was computed in 1826 at 12,000 families, which may be considered as representing 60,000 or 70,000 souls. Of their numbers and social condition, we may take the following account from the pen of the Rev. H. A. Stern. He says :—

"According to the general opinion of the Spanish Jews themselves, their number in this one city exceeds seventy thousand souls. This numerous community thirty years ago enjoyed the highest esteem and consideration in the metropolis of the East; the greatest pasha could more easily dispense with his beloved *tchibouk* (pipe), than with his Jew: they were the treasurers, bankers, and advisers of all the Turkish grandees; even the making purchases for the seraglio, the most lucrative and envied post, was entrusted to their hands; in fact, in the councils of the Divan and in the intrigues of the Harem, the Jew formed an important element and was an indispensable personage. Prosperity and wealth were, however, no spur to moral culture or intellectual improvement; the Talmud, like a giant incubus, lay on their mind, and every attempt to emancipate them from the deteriorating influence of a mental bondage, was scorned by their pride and ignorance. But whilst they were thus tremblingly afraid lest the sun of enlightenment should eclipse or cast into the shade the wisdom and learning of the rabbies, Turkey was borne onward by the tide of civilization, and by the moral and political influence of Christian powers. The political changes and the rapid increase of commerce now required something more in government employés than mere tact to please a pasha, and aptitude in collecting customs. In this emergency the Greek and Armenian were pushed into offices which the Jews were unqualified to occupy, and the genius even of a corrupt Christianity shone forth brightly over the vitiating doctrines of the rabbinic system. They would now gladly have disobeyed the Talmudic injunction, 'that all who study other books than those of the sages forfeit heaven;' but the time was past, and the current that led to favour and dignity ran in a different direction. Ever since that period the Jews have sunk into insignificance and poverty, and though there are still thousands of rich and opulent men amongst them, they are despised as a community, and regarded both by Christians and Mohammedans, as the basest of the base and the vilest of the vile.

"The Spanish Jews are all adherents of the traditional system; the rich and poor, the learned and the ignorant, bow with devotion before the rabbies; yet this external deference is no criterion of internal

conviction, for though the uneducated believe every nonsense, the more advanced and better instructed secretly deride and laugh at those very doctrines which family connections and temporal considerations compel them to practise."

To Constantinople, at a comparatively early period, the attention of the Committee was directed, as presenting a field in many respects most suitable for the work. As early as the year named above, 1826, tidings reached them of a considerable spirit of inquiry which had been excited amongst them. A letter from the Rev. Mr. Leeves, agent to the Bible Society, conveyed the information that there was considerable commotion amongst the Jews. In that letter he says:—

"A society has been formed, consisting of 200 individuals, some of them Jews of consequence, who are discontented with the trammels of superstition in which they are held by their rabbies. Great alarm has been excited amongst the latter, who are using all their influence to reclaim the malcontents, but without effect." Whether the reading of the New Testament was the cause of this difference, Mr. Leeves was not able to ascertain; but that the rabbies supposed it to be so, appeared from their issuing new orders, and using new efforts to prevent its circulation and perusal. Mr. Leeves also noticed, as a favourable circumstance, that fifty-two copies of the Hebrew Bible, containing the Old and New Testaments bound together, had been sold at the magazine of the Bible Society. The Chief Rabbi sent a person to demand of a merchant, who had purchased a copy, that he should deliver it up to be burnt, but he most positively refused, and sent back a message to his chief, desiring him to look rather to the new Society which had started up amongst their nation, than to him.

Subsequent letters from the same gentleman, in the following year, 1827, gave the details of a most bitter persecution raised against all such as were suspected of holding intercourse with the missionaries.

The reality of the movement then going on was subsequently proved, when, fifteen years afterwards, one of the earliest victims of the persecution openly confessed Christ by baptism. The Rev. Mr. Grimshawe thus narrated the circumstances:—

"By those who are acquainted with the past proceedings of the London Society, it will be remembered that, about fifteen years ago, there was a considerable movement among the Jews at Constantinople in favour of Christianity. The Rev. Mr. Hartley, and Mr. Leeyes, now Chaplain to the Embassy at Athens, were then resident in Constantinople. At this period several Jews came to these well-known and respected ministers of the Gospel, professing their belief that Jesus was the Christ, and seeking baptism. They attended Mr. Hartley's instructions regularly for some months, until at length the matter came to the knowledge of the rabbies, and a persecution was begun. A person of the name of Jacob Levi was the first upon whom the vengeance of his countrymen fell. He was seized, thrown into prison, and bastinadoed. During this trial he displayed, to use the words of Mr. Hartley, 'the true spirit of a Christian martyr.' When they were conveying him to the Casa Nigra, a prison of the Jews, wherein their mad people also are confined, and a place of which the converts had always expressed the greatest apprehension, a rabbi, concerned in the transaction, exhorted him to declare himself 'a good Jew,' and he would suffer nothing. 'No,' he replied, 'I am a Christian, the Messiah is come. If I were to be confined a thousand years in prison, still I would declare that Jesus is the Messiah.' Neither the bastinado itself, nor the barbarous threat that he should *eat* it three times a day, could move him in his steadfastness.

"From this, his first imprisonment, Jacob Levi was released after a period of nearly five months. He, however, subsequently underwent repeated imprisonments on account of his religious views from his persecuting fellow-countrymen. Sixteen times, he says, he has been in prison, thrice at the Bagnio, or Turkish prison of the arsenal, and thirteen times for longer or shorter periods at the Jewish prison above-mentioned. The longest and cruellest of these imprisonments was one of between nine and ten months in the Casa Nigra, in consequence of his persevering in his Christian profession. He was at this time often chained by the neck to the wall, and his persecutors came two or three times a week and beat him, because he persisted in maintaining that the Messiah was come. They employed every means to induce

him to recant. The rabbies would come and reason with him, but he would answer them with proofs from the Old Testament that the Messiah was come. He referred them to the second Psalm as speaking of Christ:—‘Thou art my son, this day have I begotten Thee;’ and to the ninth chapter of Isaiah, where it is said, ‘Unto us a child is born; unto us a son is given; and he shall be called, The mighty God; The Prince of Peace.’ This, he said, was spoken of Jesus Christ, who came to be the Saviour of the world. They mocked him, and said, ‘Why then does He not save thee from this prison?’ Without prolonging the story of his hard sufferings, it is sufficient to state, that at length the winter came, a winter still remembered for its remarkable severity, when the cold was intense, and when his jailors would neither give him fire, nor warm clothing, saying, that if he died it was no more than what such a rebel against his religion deserved.

“‘If they had put me to death at once,’ he afterwards said to the Rev. Mr. Leeves, ‘I could have borne it; but I was overcome by my sufferings from the cold, and could not bear to perish thus by inches; so I determined at last to dissemble, and called the rabbies, and told them, I repented of my errors, and wished to become a good Jew again, and thus I obtained my deliverance.’ The great sin of which he was guilty, in thus denying his Saviour, afterwards pressed heavily upon his mind, and he says, that all the days of his life he will humble himself before God on account of it, and he begs Jesus Christ to forgive him, that he may not go down to the grave with this sin on his soul. At length, being extremely unhappy in his mind, and having heard that the Rev. Mr. Leeves was residing in Athens, he embarked on board a ship bound for Greece, hoping to obtain baptism, and to find liberty of conscience. Mr. Leeves having heard his story, received him with all the kindness of a Christian minister, and granted him an asylum in his own house; there he watched over this penitent and still earnest inquirer after the truth, endeavouring to lead him forward in the knowledge of the faith and duties of Christianity, and to prepare him for the holy rite of baptism, which he had so long sought, and suffered so much to

There had been, as might have been anticipated, violent opposition to the Schools. The Chacham Bashi, or Chief Rabbi of all the Portuguese Jews in the empire, issued his cherem, or anathema, which, although at first it seemed likely to tell unfavourably on the attendance, yet did not in reality affect them much, as in a short time nearly all the scholars returned.

With Mr. Gerstmann's decease, we may consider that the first period in the history of the Constantinople Mission practically closed, for permanent operations were not resumed there until October, 1851, in which year Messrs. Lord and Goldberg were transferred from their previous station, Salonica, to the Turkish metropolis.

The work had not been allowed to drop in the interim, as the friends of Israel in Scotland had maintained there an efficient Mission, chiefly directed, however, to the Ashkenazim Jews, among whom there was, alas ! great indifference and depravity. Of the Sephardim Jews, the following remarks were made in 1852 :—

“ Zeal for Judaism, or rather rabbinism, with gross superstition, is predominant among the Sephardim, who form the bulk of the Jewish population in the Turkish empire ; but even among these infidelity is secretly undermining the faith of some. The mass of the Jews, and especially the Sephardim, are in total ignorance of the principles of Christianity. Some have learnt to distinguish Protestants from Greeks and Roman Catholics, but only as a different sect or another political body. Others know that the messengers of the Gospel are desirous of bringing them to the Christian religion, and they, therefore, shun them. They have not learnt yet to appreciate the motives of the missionary, that he has only their true welfare at heart, and that by that feeling he is impelled to labour for their conversion.”

A School was at once commenced, concerning which Mr. Goldberg wrote :—

“ You will probably be surprised to hear that our school, small as it is, has nevertheless alarmed the rabbies, who have issued a prohibition against it. Some days ago several Jews, one of whom was a very respectable man, came to see the school. They were evidently much pleased with what they saw, and seemed to feel the desirable-

ness of sending their children. But the displeasure of the rabbies soon came into consideration. When therefore I urged them to send their children to the school, the respectable man said, "I do not want to be the first to do so; if others send their boys, I will be the second or third." Another immediately replied, "I will send my boy first, and let yours be the next." He then said, that he thought it better to wait till after next Easter. This conversation being reported to the rabbi, produced the above mentioned prohibition. It is encouraging to see that some parents know the value of education, and though the rabbies may deter them from our school for a time, we trust they will soon break through all hindrances."

In the following year, 1852, the staff was strengthened by the transfer from Bagdad, where he had been previously stationed, to this place, of the Rev. H. A. Stern, whose name has since become so familiar to those interested in Jewish Missions, in connexion with Arabia Felix and Abyssinia. And in 1853, the Medical Department was revived under the auspices of Dr. Leitner.

The circulation of the Old and New Testaments and tracts awakened a spirit of inquiry among the Jews, that all the hatred of the Chachamim could not stifle or destroy. They published their cherem, or anathema, against all who should dare to obtain or read any Protestant publication; but it proved altogether in vain. The books were still bought, and most eagerly read; more tracts were circulated after that circumstance than for a length of time previously: and the prohibition only had the effect of increasing the interest, and exciting the curiosity of many to know what they contained. A colporteur was constantly employed in distributing Bibles and tracts in the Jewish quarter, and many and touching were the conversations he had with the Jews, while pursuing his labours. Numbers were thus reached, who would never have come in the way of other opportunities.

The educational part of the Mission was one which proved very efficient; in fact, a very great change was coming over the Jewish community on this point.

"The desire for a better education," said Mr. Stern in 1854, "of the rising generation, is another most remarkable symptom of the

waning influence of Rabbinism. A few years ago a Jew would have been excommunicated, imprisoned and banished, had he ventured to send his child into a Protestant school; now all wish to have their sons and daughters admitted into our schools, and educated in whatever we deem expedient and necessary. The school in Balat, which we opened a few weeks ago, commenced with four children; but such has been the increase that it now contains *ninety* scholars, and when the weather improves I anticipate that that number will grow to more than double. Several of the big Chachamim made an attempt to arrest this rolling torrent of Protestant truth among the Jewish youths, but their excommunication, as a rich wine-merchant, whose children are in our school, said to Dr. Leitner, defeated their own object, and made our schools better known than before. Our school in Ortakeuy, the hot-bed of superstition and bigotry, has still to contend with great opposition; the Jews are nearly all anxious to send their children, but the Chacham Bashi, who resides in this place, threatens imprisonment and exile to all who venture to do so. We have at present eighteen pupils, whose parents are almost all under European protection; this is certainly a small number, yet I am sure, if the most disaffected to our work could hear them sing our hymns, and see them offer up their daily morning and evening prayer to the crucified Redeemer, he would not think the fifty pounds which it costs per annum misapplied."

The same instrumentality was brought to bear upon those Jews from Kertch, whom the distresses and troubles of the Crimean war compelled to seek a refuge in Constantinople. A School was opened at Tartavola for their special benefit.

Even after the establishment of peace, and the consequent return of many families to Kertch, a large number stayed behind, and enrolled their names as subjects of the Porte. The Christian kindness and liberality shown to them, elicited their warmest gratitude, and they manifested not only a great readiness to listen to arguments in favour of Christianity, but also left their children to the entire care and management of Mr. Cohen, the master. The average attendance during the year 1855, was forty-seven boys and girls: all of whom were instructed in the Word of God."

A class for adult young men was set on foot about the same time, and was attended at its very outset by eight young men. Whilst we are on this subject, we may mention that at the suggestion of the Rev. A. A. Isaacs, a fund was started during the Jubilee year, 1858, called "The Children's Jubilee Memorial," which eventually amounted to nearly £700, its object being the erection of School Buildings at Constantinople, as a memento of the Jubilee. These buildings, erected on ground the property of the Society, were completed and opened in February, 1864, and are now in full work. They are calculated to contain more than one hundred children.

CHAPTER XLIV.

Opposition to the work—Unscrupulous conduct of the Rabbies—Decree of the Sultan, and the new School at Haskeuy—Progress of Protestantism—Difficulties in the way of proselytes—Waning influence of Judaism—Impediments gradually melting away—Conclusion.

REVERTING to the more general features of the Mission, we would notice that Constantinople was the arena of very violent opposition on the part of the rabbies, not only to the Gospel, but to intellectual light from whatever source derived. As a specimen of the blind opposition, we give the following :—

"We are told," says a writer in the "Jewish Intelligence" for 1859, "that in one quarter of Constantinople, a *Jewish* elementary school, which had been established under the sanction of the Government, was broken into by some of the rabbies, who tore the books in pieces, and forced the children to leave the place. They had previously pronounced a curse on all the Jews who should send their children to the school, and finding that many disregarded their

threats, they thus proceeded to take the law into their own hands. And why? because, as they say, it is unlawful for Jewish children to learn Geography, inasmuch as they ought not to utter such words as *Saint Petersburg*, *San Francisco*, or talk about the river *Saint Lawrence*, Cape *Saint George*, the Colony of the Trinity, or of the Redemption, the Bay of Todos Santos, &c., &c.

"As to French Grammar, this is considered sinful, because in conjugating the word *Savoir*, the expression 'j'ai su' is too much like the name Jesus; and the verb *Marier* is equally objectionable, because the imperative contains the name of the Virgin Mary.

"Mathematics are also condemned, because the signs, $+$ for addition and \times for multiplication, resemble the sign of the cross."

We cannot forbear, whilst on this subject, giving the following incident, showing at once the unscrupulous way in which the whole matter was carried on the part of the rabbies, and the extent to which their hostility ran:—

"During the last feast of tabernacles," wrote Mr. Stern in 1858, "a pious Jew, who was richer in folly than common sense, and lunatic dreams than sound judgment, suddenly imagined himself honoured with celestial visions. The mysterious revelation, from some unknown motive, he thought to keep closeted in his own bosom, and would no doubt, so the story goes, have done so, had not the wonderful communication been repeated over and over again; this greatly distressed his mind and troubled his conscience. To quiet his fears, and to obtain counsel, he disclosed the secret to a Chacham deeply versed in cabalistic lore.

"The cunning Talmudist instantly perceiving, that by confirming the delusion of his visitor, he might render a good service to the rabbies, and help to restore their impaired authority, without the least hesitation told him that his vision was not a phantom of the brain, but a revelation of such momentous import, that heaven had also favoured him with a similar communication during three successive nights. Prompted by a zeal not unmixed with revolting selfishness, both repaired to the 'Beth Hamedrash,'

and other resorts of the learned, and in a kind of oracular strain announced, that the Supreme had been pleased to reveal to them, in the same manner as He did to the prophets in days of yore, that the advent of the Messiah was at hand, and that, if the Jews did not retard it by a disregard to their religion, the long captivity would terminate before the expiration of another year. A most opportune incident, reported to have occurred in a remote town, and which had excited a great deal of speculation among the Chachamim, effectually served to strengthen the impression of the above pious fraud. A Jewess at Bagdad, (so says the Judeo-Spanish newspaper of דערשן, the 15th,) a few weeks ago, on awakening one morning, found some mysterious writing engraven on the nails of her fingers. The poor woman in her fright sent for the rabbies, and these with considerable difficulty deciphered the following sentence, דוד שר צילה דרור סימן ניסן, which a vast number here regard as an omen of the anticipated redemption. True to their instinct, the Chachamim seized the longed-for moment to purify the synagogue of all that is obnoxious and opposed to the Talmud, and to do this effectually, every one was declared to be under a most severe ban, who should violate the Sabbath, shave his beard, trim his hair, or imitate the Christians in anything.

“The champions of Rabbinism did not stop there; the French schools still existed, and to remove this thorn out of their side, another anathema was pronounced on October 24th; and to invest it with all possible terror, the scrolls of the law were laid on the floor in the different synagogues, as on the occasion of a great national calamity, and the reader standing before the empty ark, in the name of more than *one hundred and fifty* Chachamim, launched forth an exuberance of curses on all, whether high or low, rich or poor, who should encourage the study of the French language, not omitting the Roman Catholic editor, sub-editor, and compositors of the ‘Presse D’Orient,’ a local French newspaper.”

This state of things has continued ever since. The fire has lain

dormant—smouldering, but not extinguished—and now and again breaks forth into a fierce conflagration. It is not very long ago that the intelligence reached us that the two parties—the rabbinic and the party of progress—had actually come to blows within the precincts of the synagogue itself. It is sad to think on these things, and painful to record them ; but we believe that here, as in other cases, good has come out of evil, and that the very violence of the opposition has defeated its own object. Thus, when the decree of the Sultan above alluded to came forth in 1856, and the wealthier Jews subscribed liberally to erect a new school at Haskeuy for fifty boarders and four hundred day scholars, and when in consequence our missionary schools were described as superfluous, and parents who should send their children to them straitly threatened with the pains and penalties of excommunication—many of those very parents declared, with tears in their eyes, that if their children were not permitted to receive instruction in the schools of the Protestants, neither should they receive any in the schools of the Jews.

It was not so much the hostility to progress that prompted all this animosity, but jealousy of the advances that were undoubtedly being made by Protestantism. Speaking of these advances in 1859, one of our missionaries thus wrote :—

“ Only ten or twelve years ago, scarcely a Jew, unless he was very rich, possessed a Bible, now almost every family is provided with one or more copies of the Sacred Volume : controversial and other Scriptural tracts were entirely unknown, now every year hundreds, nay, thousands, are circulated and read by countless multitudes : schools for the *useful* training of the young had no existence, now, through the efforts of the missionaries, education has become the topic which excites most attention ; besides these means, our intercourse with the people—the continued challenge to controversy—the regular Sunday services in different languages—kindness to the poor—sympathy with the diseased and afflicted, and other evangelistic labours to which we have had recourse, all these contribute, not a little, to give the mass a more correct view of Christianity, and the rabbinical

chiefs less confidence in the permanency of their traditional system."

There were here, as elsewhere, very great difficulties in the way of proselytes making a profession of Christianity. How are we to live? was a question hard to answer.

"Some of these inquirers," wrote one of our missionaries a few years previously, "have had to endure most painful trials, before they could break through the barriers by which they were hemmed in. To advert only to one instance, I will refer to one who was formerly a Chacham and a highly respected member of his community. This individual, so soon as the report spread abroad that he wanted to embrace the Protestant faith, became the object of rabbinic hate and revenge. Happily his name had been inscribed in the Protestant register, and the rabbies had consequently no control over him; but they compelled his wife to desert him, and surreptitiously seized his son, a boy eleven years old. Other inquirers in coming to Christ have similar sacrifices to make and similar trials to overcome."

Christianity was making sure and steady progress, which the Rev. J. Barclay, writing from Constantinople a few years ago, thus adverted to:—

"It is only necessary to fix our attention on what passes around us in the capital, to mark the undoubted growth of dissatisfaction with Judaism, and its waning influence on the minds of its votaries:—to hear, also, with what weakness—often smiling incredulity—the Jews in controversy quote passages from the Talmud in support of their opinions; and then, in an apologetic manner, while searching for some opposite verse to the Old Testament, say to the missionary, 'But you don't believe in the Talmud.' And although this transition is owing in part to the increase of secular information, yet we have also great cause for thankfulness, that a deep feeling of respect for pure Christianity, as embodied in the lives of resident Protestants, is gradually leavening the 60,000 Jews massed together in this city. It is almost a matter of daily occurrence to hear a Jew, as he presses for more than a verbal promise for the fulfilment of some request,

rebuked by a co-réligionist saying, 'The word of these men is enough.' Or, when the Mission House is crowded by persons who, in their excitement, make use of hasty and profane expressions, to hear some from amongst themselves exclaiming: 'Here there is no oath; here no lie.' Or, to be waited upon by some Jew—frequently a rabbi—to inform us of inconsistency of conduct in an inquirer,—not apparently influenced by malice, but simply from a desire to aid us in our discernment of character, and render homage to that high standard of conduct which he has the ability to admire, but, alas! not the strength to practice.

"Our way thus gradually opens; and the impediments arising from bigotry, ignorance, or selfish exclusiveness, are gradually melting away beneath the power of the spoken and written Word. We may indeed safely hazard the assertion, that, at no former period of their history, were the children of Israel so universally supplied with copies of the Inspired Volume."

We may now bring our account of this Mission to a close. The work, of which the Rev. C. S. Newmann now has the charge, is daily becoming more interesting. What we have stated will, we think, give a very distinct idea of the nature of the soil on which we have to sow the seed, the difficulties we have to contend with, and the hopes of usefulness we may reasonably entertain. One thing, we think, is plain, that Constantinople is the grand battle-field for the Jews of the East, between the principles of bigotry and stagnation on the one hand, and Reform and intellectual progress on the other; and that therefore it is especially important that we should maintain there our testimony to the "glorious Gospel of the grace of God."

CHAPTER XLV.

The Society's notice called to North Africa—Rev. F. C. Ewald sent out—Discouragements—Progress—Unexpected hindrance—Mr. E. removes to Tunis—Visit to the Jews of the Coast—Sale of Scriptures—Summary of progress.

THE attention of the Society was first directed to the Jews of this part of the world, where so many Jews reside, by the British Chaplain at Leghorn, as early as 1828. He informed the Committee, that Jews from Africa frequently visited Leghorn, that they bought as many Hebrew Bibles as they could obtain, and always willingly entered into religious conversation.

In consequence of this communication, the late Mr. Nicolayson and Mr. Farman, both missionaries of the Society, who happened to be at Malta in 1830, were requested to visit the Jews at Tunis, Tripoli, and Algiers. The reports Mr. Nicolayson sent home, induced the Committee to appoint the Rev. F. C. Ewald as their missionary at Algiers, which had just been conquered by the French.

Mr. Ewald left England at the beginning of March, 1832, for his destination. He found, in that city, about 7000 native, and many European Jews, who were all accessible.

There were, besides, many German and French Protestant colonists there without the means of grace, who hailed his arrival with great joy.

At the first start there seemed to be nothing but discouragements and difficulty. Mr. E. had no sooner landed, than he was told at the Custom House (where his boxes of Bibles were opened), that he had "chosen the worst part of the world for his good intentions, and that he could do nothing there." His answer was a very proper one—"This book, the Bible, has already done great things, and I trust the Lord will also bless it in this country." It appears that no one gave him any encouragement. He wrote:—

"All those whom I met with, and to whom I stated the object of my mission, told me that there was nothing to be done here, because

the people are too bad—that the Jews are the worst set of people that exist in the world—and, that most of the Europeans who have come over are the outcasts of human society. I believe this to be true, but I think, because this is true, I am in my proper place; the Gospel of Christ is able to convert man, to convert even publicans to righteousness.”

He commenced Divine worship at his own lodgings, on the Lord's day, in German and French, and the services were well attended; he established also a weekly Bible Class.

The Jews were regularly visited, who begged him to open a school for their children, which he promised to do as soon as he should meet with suitable premises.

Mr. Ewald exposed his Bibles for sale daily, in the market-place at Algiers. Many were sold in Hebrew, French, Arabic, and other languages, whereby he had an opportunity of speaking of Christ Jesus the Lord to Jews, Mohammedans, Roman Catholics, and Protestants.

A promising field for missionary labour was apparently open. A suitable mission-house had been taken, and Jews in large numbers were coming to converse with him, when all at once the French Governor-General informed Mr. Ewald, through the English Consul-General, that he had received instruction from his Government, not to allow the English missionary to preach. It was therefore his duty to communicate that decision, adding, that Mr. Ewald might remain as long as he pleased in the colony, provided he abstained from all preaching.

Such a prohibition was quite unexpected; neither the English Consul-General, nor the French authorities, with whom Mr. Ewald had had free intercourse, and had often spoken of his mission, ever hinted that there would be any objection; on the contrary, he was encouraged.

It might have involved Mr. Ewald in great difficulties, as he had hired a house for some years, and repairs had been commenced, if the English Vice-Consul had not taken it off his hands. This was the more tantalizing, as the Committee had just determined to strengthen the mission by the addition of another labourer, Mr. Oster, who was

actually on his way. The state of the case was explained in a private letter to Mr. Oster, which ran as follows :—

“In order to understand the steps that Mr. Oster will have to take, I have spoken to the Civil Intendant in a non-official manner. He tells me that the Pope had also sent a missionary some time ago, but that Government, notwithstanding the interest it has to be on good terms with the Court of Rome, would not tolerate him, that the peace of the country might not be compromised. Our Moors and Jews are fanatics, and conversions amongst them might throw them into fire and flames. He (the Civil Intendant) tells me that Mr. Oster, coming in the quality of a missionary, could neither be acknowledged nor tolerated by him : if, on the other hand, we wished to appoint him as our Protestant minister, then he could receive him with pleasure, and grant him not only protection, but perhaps some place for a Church.”

The Committee, however, felt, and justly, that such a proceeding would not have been in accordance with the simplicity of the Gospel.

Mr. Ewald left in consequence for Tunis, greatly regretted by Jews and Protestants. However, he had remained a year, and much precious seed had been sown, some of which brought forth fruit to the praise and glory of God.

The Rev. F. C. Ewald arrived at Tunis on June 30th, 1833.

The Jewish population was large at that town, numbering from 30,000 to 40,000, all living in their own quarter, which is quite a town of itself. There was also a large number of Roman Catholics, who had their own church and convent, a Greek community with a church and priest, and about fifty Protestants without the means of grace.

Mr. Ewald at once commenced Divine service in his own house on the Lord's-day, and occasionally on week-days, when almost every Protestant attended.

The Jews were as accessible as at Algiers. They came to the mission-house continually, and listened to the Word of God. The Bible in Hebrew was eagerly sought after and bought by them ; but not before the Chief Rabbies had examined them, and inserted their own testimonial and signature into a copy of the Hebrew Bible, declaring it to be correct and genuine, and lawful to be read by every

Jew.* Thousands of copies were sold. The New Testament in Hebrew was freely circulated, and the work of the mission carried on in the name of the Lord.

Of this work Mr. Ewald wrote as follows at the time :—

“I forward you my journal from June 22 to September 30, by which you will perceive that it seems the Lord will open a door of usefulness in this country. You will observe that our gracious Lord and God has afforded me an opportunity of preaching the Gospel of salvation to numbers of Jews, Mohammedans, and to some Christians. You will, I am sure, rejoice with me to learn that the Holy Scriptures have found their way into the houses of Jews, Mohammedans, and Roman Catholics. The number of copies sold within the three months amounts to 398 ; that is, 180 whole Bibles, of which there were 131 Hebrew, 23 Arabic, 18 Italian, 2 Spanish, and 6 French ; 33 New Testaments, of which there were 15 Hebrew, 2 Arabic, 5 Italian, and 11 Greek ; 179 Psalms, of which there were 159 Hebrew, 16 Arabic, and 4 Greek. During the same time I sold about 300 tracts, mostly in Italian and Arabic. About 50 copies of the Holy Scriptures I gave away, and 20 copies have been stolen. There is also a prospect of uniting the few Protestants here for Divine service every Lord's day. Could schools be established, I am almost persuaded a great deal of good might be expected, as there is amongst the Jews and Moors a desire for better instruction ; but the expenses would be rather great, as it would be necessary to employ several individuals as teachers.”

In 1835 Mr. Ewald visited the Jews along the coast. At Soliman, Nabal, Hammamet, Susa, Sfax, Gabis, the island of Gerba and Tripoli, he found much encouragement. His journals were read with great interest, as they brought before the Christian world a country little known and visited hitherto.

In 1836 Mr. Richardson, who afterwards was well known as the great African traveller, joined him as fellow labourer, but did not remain long.

* Dr. Ewald has the same Bible still in his possession, which has almost become a literary curiosity.

Speaking of his work in 1838, Mr. Ewald gives the following account of his encouragements and difficulties:—

“The Lord has been pleased to open a door of usefulness before us, but there are many adversaries. The Word of God has been eagerly sought after. Many copies have been sold in Egypt, in Tripoli, in Algiers, in Morocco, and in all places in the regency of Tunis where Jews reside. Last week I sold ten copies of the Hebrew Bible to a learned Jew who is Professor of Hebrew at a renowned University in Italy, and several copies of Greek, Italian, French, and German Bibles, which have been forwarded to that place by a Jewish bookseller now residing in Tunis. These Bibles are for the use of the students. In fact, the issue of Bibles has been larger this year than in any preceding one. For the Bible Society I have sold and distributed upwards of 5,000 copies. The money received for their account amounts to 2,878 piastres, which is equal to 87*l.* 5*s.* For our own Society I have sold to the amount of 43*l.* If you consider the poverty of the Jews in general, and in particular of those living on the coast of Barbary, you will perceive with gratitude that the work of the Lord is on the increase in these benighted places. Several Jews believe in the Lord Jesus Christ, but the difficulties are not yet removed of which I spoke to you in my last letter. Poor people! they begin to feel the truth of the Gospel working in their hearts and minds: they are ready to come forward and confess Christ publicly, but they want to be protected against their unbelieving brethren. I cannot procure protection for them; and thus one after the other goes backward, wishing they had never seen me, or heard the Gospel. What shall I say? It is the Lord: let Him do what seemeth Him good.”

And again:—

“I have now been since 1832 on the coast of Africa. It has been my privilege to proclaim the Gospel of salvation to many thousands of the sons of Abraham during that period. To thousands I have been permitted to present the oracles of God, and tens of thousands of tracts have been put into circulation among the great mass of the Jewish population of this country. The effect produced by these

various means of grace may be thus described:—The greater part of the Jews know now that Christianity is not a system of idolatry, but a revelation of God built upon the Scriptures; that the precepts of the Gospel are very good and beneficial to mankind. They acknowledge, for the most part, that the only difference which exists between the Christians and the Jews is, that the former maintain that the Messiah is come, and that Jesus Christ is the Messiah, whilst the latter deny both; which may, however, fairly be decided by the Word of God. They perceive that true Christians are not the enemies of the Jews, but on the contrary, their well-wishers, who provide them with the Scriptures, and pray for their real welfare. The greater part of them are now acquainted with the written Word of God, and we are able to appeal with more effect to the testimony of Scripture without being constantly told, ‘These passages do not occur in our Bibles, but are fabrications of yours, in order to make us believe that Jesus is the Messiah.’ Some have also a favourable opinion of Christianity; a few are convinced of the truth of the same; but as long as those obstacles mentioned in former letters remain, there is humanly speaking no possibility that any one will make a public confession of Christ Jesus. Some of the greatest admirers of the Talmud have been led seriously to consider, whether that book proceeded from God or from the imagination of man, and some others have boldly declared that the Talmud is contrary to the Word of God. These are some of the visible effects produced by the establishment of a mission on this coast; but as yet there is nothing more. We can, therefore, look on our past labours only as preparatory.”

CHAPTER XLVI.

Mr. Ewald leaves Tunis for a time—Arrival and Death of Mr. London—Mr. Ewald returns invalided—Value of Scriptures—Mission-work at Oran—Hindrances—Effect of Popery—Touching incident—Oran abandoned—Tunis re-occupied in 1853—Death of Mr. Page—Constantina occupied in 1858—Opinion of the New Testament.

MR. EWALD having been obliged for reasons of health to quit his station, and to sojourn for a time at Leghorn, returned to it in the

early part of 1838. The principal feature of his work was the circulation of the Scriptures, which were distributed in large numbers throughout the North of Africa. He found very great difficulties and hindrances in the way of his work. Speaking of them, he says:—

“The line of separation between Jews and Christians is so broad and so painfully marked, that the inquirer after truth often finds it almost, if not altogether, impossible to obtain the most scanty subsistence, if he does not continue as heretofore to live as a Jew. If he shows any disposition to embrace Christianity, he is cut off and cast out to beggary and want.”

Mr. E. at the same time gave an account of nineteen Israelites, who were all of them more or less exposed to suffering and distress on account of their conviction of the truth of Christianity.

The Mission sustained a severe blow in the sudden removal by death of Mr. London, who had just been sent out as assistant missionary; and shortly after Mr. Ewald himself was obliged to return home, in consequence of repeated attacks of ophthalmia, which caused the station to remain for some time unoccupied.

As to the value of the Scriptures circulated, we may adduce the testimony of another missionary who was subsequently, in 1845, labouring at Oran; those to whom they had been given, in many cases bringing them back, in order that passages which they had not understood might be explained to them.

Speaking of his work generally in Oran, the same missionary thus wrote:—

“All was quite new to them, and they were amazed at what they heard. I took a New Testament out of my pocket, and said, ‘This is the book that speaks of Jesus of Nazareth, who came at the time foretold by the prophets, and fulfilled all they said respecting the Messiah, in whom, if you believe, you will all be justified by His righteousness.’”

“All their eyes were turned towards the book, and one of them came forward and requested me to allow him to read a little in it. I said to him, ‘Take it, it is yours; read it, and may God bless it to

your soul!' He stretched out both hands, and seizing the book together with my hand, he kissed them both. Several Jews immediately surrounded him, in order to get a glimpse of the New Testament. I then took the others out of my pocket, on which several immediately made a rush for them; and they each kissed my hand and the book before they opened it. The three following days my room was literally crowded with Jews from morning till evening; and several said to me, 'What shall we do? tell us how we are to act in order to receive instruction from you, and be safe from the violence of the Jews and Moors.' I cannot describe to you the regret they manifested at my inability to help them, or to stay any longer with them."

The Mission at Oran was discontinued after a brief space of occupation, until in 1850 Mr. H. A. Markheim was appointed to that station, and found much to encourage him at the very outset. There were days when Jews flocked to him in such numbers, that it was impossible for one individual to attend to them all. The Chief Rabbi, under direction of the Government, made proclamation in the synagogue that no Jew should use offensive language, or dare to molest the missionary in any way, under pain of severe punishment.

There were, however, very serious obstacles in the way of a Jew publicly professing Christ.

"The most painful part of a missionary's experience," wrote Mr. M., "consists in the opposition which a Jew would meet with in publicly professing Christ, and the difficulty there would be in his obtaining a livelihood. As already stated, there is no Christian sympathy to render him the least assistance in such emergencies. But what is still worse, besides the persecutions and sufferings the convert would have to endure from his own nation, he would have to meet the open scorn and ridicule of the so-called Christian community, by whom his conversion would be regarded as a degradation. 'I should be discarded by my nation, and despised by the Christians, if I were to embrace Christianity,' said a young Jew, holding an official situation under Government, to Mr. Markheim; 'I should lose my place immediately, if I were to be baptized.' And this is, alas! no solitary

instance ; there are multitudes who labour under the same apprehension. The intolerant spirit of Popery thus continues to place a great stumbling block in the way of the Jews coming to Christ. By having made the Jew callous and reckless about his own religion, the professors of Romanism have, during the comparatively short time they have ruled here, done more harm than the followers of the false Prophet for centuries past."

We have before alluded to the great facilities for the circulation of the Scriptures. Writing on this subject in 1852, Mr. M. spoke as follows :—

"There are, in this Mission, very great facilities for the distribution of the Word of God, and the Jews buy them in whole, or in part, with great eagerness, though, on account of their poverty, it is often necessary to let them have the books at prices something below those fixed by the Society. Old and New Testaments, the 'Old Paths,' the 'Pilgrim's Progress,' and various tracts, thus meet with purchasers, and go forth as messengers of mercy to the ancient people of God."

The following incident, which took place during Mr. Markheim's travels, will show what sacrifices the Jews will sometimes make in order to become possessed of the Word of God. A rabbi, upwards of seventy years of age, living with an infirm son in a wretched cellar, had procured a copy of the Bible :—

The poor old man had not paid for the Bible the day before, but was to bring the money. Mr. M. wished, however, to convince himself of his actual condition. Rabbi Isaac was a native of Fez, and much esteemed by the Jews for his piety. He brought a franc, saying that this was all that he had left of this week's allowance from his community, and that both he and his sick son would pray the Holy One, blessed be His name, to give Mr. M. long life, for letting him have the Bible at so cheap a price ; and taking him by the hand, he led him up to his sick son, whom he could not clearly perceive at once, there being only enough light to make darkness visible. He was stretched on what had once been a mat, and with joy the old man, pointing to the Bible which his son was reading, said, "This is his only comfort." The poor invalid, hearing that the Bible came

from Mr. M., took his hand and pressed it to his lips, and quietly articulated some words.

Circumstances after a time led to the abandonment of Oran as a missionary station ; but we know that seed sown in those days has subsequently brought forth fruit, evidence of which has not been wanting.

In 1853, the Mission at Tunis was resumed under the charge of Mr. Page ; after eighteen months mention is thus made of his labour :—

“It is now about eighteen months since Mr. Page commenced his labours at Tunis, and we cannot but feel that the accounts received have fully borne out the opinion before expressed, of the interesting and important character of this Mission. Embracing as it does a very large field of labour, and carried on amidst a vast amount of superstition and ignorance, it were unreasonable to expect at present a large number of inquirers or proselytes. Nevertheless the growing interest evinced by the Jews towards Christianity, and their increased confidence in your missionary as displayed in a variety of instances, prove that their feelings are undergoing a very remarkable change.”

One effort of Mr. Page was to establish a school, and he was able to carry out his intention in 1855.

Fourteen pupils were admitted during the first fortnight, and subsequently the numbers largely increased, though their attendance, from various causes, was very fluctuating.

The sale of Scriptures during 1855 amounted to £27. This period of the history of the Tunis Mission comes suddenly to a close, owing to the removal, by cholera, of Mr. Page from the scene of his labours, almost at the conclusion of his third year of residence.

Another station was opened, however, and occupied on the North of Africa, viz., Constantina ; after a year's complete labour, Mr. Ginsburg wrote as follows, in 1859 :—

“In reviewing the labours of the first complete year spent in this wide and deeply interesting missionary field, your missionary sees much cause for gratitude to God, seeing that in spite of many difficulties and trials, the work has not languished, and the Word of God, spoken

and preached, has not been without much blessing. Hundreds of Jews in Constantina have heard the message of salvation; eight towns and six villages have also been visited, where a very large number of Jews reside; 'while,' adds the writer, 'on scores of my unconverted brethren, who have visited me at my house, the Gospel appears to have made an impression, and in not a few instances the Lord's blessing was bounteously bestowed.' He gives the following account of these visits:—'Chachams and rabbies, learned and unlearned, rich and poor, all sexes and all ages, thronged into my house, not merely on the Sabbath, and at convenient seasons, but at all times and hours, beginning at the earliest hour of the day until late at night, not individually, but in parties of four, five, and ten. Rabbies with their rabbinical students, husbands accompanied by their wives and children, and others by their friends, just as if a stream of life had rushed through the dry bones to revive the dead hopes of Israel—all these had come to listen; and constant discussions of the most interesting nature were carried on for some successive weeks; and yet, though it may scarcely be credited, there was no unkindly feeling or unseemly expression of hatred. Could a greater proof be given that the ancient prejudices of the African Jew have given way to more friendly and better feelings?'"

Here also the New Testament was highly appreciated. Mr. G. gives the following illustration:—

"Inquirers coming to my house, and finding me out or engaged, frequently select the New Testament out of many other volumes prepared on the table for their perusal. 'It is a book,' said one, 'that I can more easily understand than the Old Testament.' 'The Old Testament leads to Christ,' said another learned Jew, 'but the New Testament puts me at once into communication with Him.' A third, who had been savingly impressed with the fact that Jesus is the Messiah, always preferred the New to the Old Testament, saying, 'This is for the Chachams, *that* I can read myself.'"

And again:—

"A learned Jew, constantly coming to my house to read, which he could not conveniently do at home, used to choose the New Testament,

and was frequently for hours absorbed in the study of this precious volume. But one of the most striking instances was the case of a rabbi I met with on a recent journey. Little satisfied with reading the New Testament the greater portion of the day, he passed the whole night on the elevated shelf where he slept, fervently enjoying the beauty of its teaching. Being in the same room on the ground, I thought little of my inconveniences and sleepless suffering hours, when I looked up at the Chacham, and saw him dwelling with intense thought on the works, teaching, and character of the crucified Jesus, regardless of the flight of time, and unconscious of the presence of any one."

CHAPTER XLVII.

Religious condition of the Jews of Constantina—Missionary journeys to the Oases—Tunis re-occupied—Study of the Scriptures at Constantina—Fruits—Girls' School at Tunis—General results—Authorization of the Bible at Constantina.

THE condition of the Jews of Constantina was in many respects a hopeful one. Concerning the bias of their religious opinions and feelings, Mr. Ginsburg thus wrote :—

"Judging by appearances, they would be considered very strict in the observance of their religion; they are very regular in their attendance at the synagogue, observe their Sabbaths and fast-days with great solemnity, and profess the utmost reverence for rabbinical teaching and traditions; but the greater part of their religion is mere profession. They frequent the synagogue, not for worship, but to hear the latest news, meet their friends and acquaintances, and make appointments with their clients and customers; it is, in fact, the general rendezvous for all classes. They send their children to Christian schools, permit them to join in Roman Catholic processions, have abolished Talmudial colleges, and prefer the judgment of a Christian magistrate to that of the rabbies. In his feelings with reference to Christianity, the Algerian resembles the Polish Jew; by each step from Judaism he approaches Christianity. He is not like

the German Jew, grasping after Infidelity or Rationalism. Indeed, the respectful, and often affectionate manner in which I am received by the Jews, the constantly increasing measure of confidence which they accord to the missionary, consulting him even in matters purely Jewish, their purchasing our Scriptures in spite of repeated prohibitions, are clear signs of a great and steady change in the Jewish mind, with reference to Christianity."

Amongst such a people, we can hardly be surprised that the circulation of the Scriptures was most encouraging.

Constantina was also a good centre for missionary journeys into the interior of the North of Africa, a most important element in the work of evangelization. Thus in 1860, a very interesting visit was paid to some of the oases of the Great Desert, where numerous Jews are resident amongst a Barbary people called the Beni-M'zab. The undertaking was both difficult and dangerous, owing partly to the evils which always attend the climate of the desert, and partly to the lawlessness of the tribes inhabiting those parts, and their hatred of Europeans. However, Mr. Ginsburg found ready access to the Jews, in the places through which he passed, and they listened eagerly to his message. He also distributed many books, and was surprised to find some of the people in possession of the Society's Bibles, brought by travelling Chachams from Tunis. He had heard a report of a whole tribe of Jews who had been forced into Mohammedanism, and this statement he found verified on his arrival at Tugurt, one of the largest oases in the desert. Here he conversed with many of these Jewish Mussulmans. At Temassin, he found several Jews working as jewellers and carders, in the market-place. They put aside their work at the sight of the Bible, and listened with great attention and reverence. At length he arrived at Ghardaia, the chief city of the Ouid-M'zab. He found upwards of a thousand Jews residing there, and his arrival caused no small excitement amongst them. They crowded to see the missionary, clamoured for books, and would allow him no rest until the cases were opened, and their contents sold, or otherwise distributed. The Sheik of the Jews gave Mr. Ginsburg a most kind reception, invited him to his house, and

introduced him to an aged rabbi, with whom he had a long conversation. On his leaving Ghardaia, many of his Jewish friends came to see him depart, and detained him an hour with their farewells and good wishes. To all he had full opportunity of preaching salvation by Christ, and was not without the hope that much fruit would result from the seed thus sown.

The work in Tunis, which had been stopped short suddenly by the death of Mr. Page, was resumed at Tunis in 1860. In that year Mr. Fenner, since ordained, took up his residence in that station, and at a crisis, too, when the establishment of a constitutional form of government seemed likely to forward the work of missions by securing more civil and religious liberty. Mr. Fenner was much encouraged by the large circulation which the Scriptures at once obtained, and by the success which attended his efforts for the education of Jewish youths. In July, 1861, a school was opened for Jewish boys with six scholars, whose number had increased by the close of the year to ninety-nine, all of them Jewish youths from seven to eighteen years of age.

At Constantina the study of the Society's Bibles had become quite a feature. Mr. Ginsburg wrote :—

“How often have I met on the Place Caravanserail—the great rendezvous of Jews—rabbies with open Bibles disputing with their inferiors about prophecies; and when I passed the bazaars, even on market-days, I generally observed one or two Jews together reading prophetic portions of the Old Testament. Days formerly consecrated to Talmudical commentaries, or cabbalistic dissertations, are now, by aged and earnest-minded Chachams, employed in examining the sacred code, *our tracts*, Bunyan's Pilgrim's Progress, Dr. M'Caul's works, and the New Testament.”

We would give, out of many similar ones, the following incident, illustrating the value of the New Testament :—

A— having vainly applied to the colporteur for a book which he called “the New Religion,” came to the missionary for it. The existence of that volume being beyond his recollection, he recommended to him the New Testament (Covenant). That he proudly repudiated, and refusing to sit down, though he passed an hour in

his room, he left in the same uncouth style in which he came. But the Saviour's invitation: "Come unto me, all ye that labour and are heavy laden, and I will give you rest," which A—— happened to see in the New Testament, few, it would seem, could have welcomed more than himself. It was comforting and quickening to his distressed dark soul; and he could not be content till he came to Mr. G. again. But this time he was polite and agreeable, asking for the little book he saw last time. He repeated his visits, and availed himself of the first opportunity to communicate to him his secret and resolute desire of following Him in whom he had already found much consolation and light. After having been several months an adopted member of the house, he gained the sympathy of every Christian heart. His walk was indeed blameless, whilst his heart was renewed and refreshed by the Redeemer's grace and truth. The sacred rite of baptism, for which he frequently applied, might have been granted to him, were it not for other difficulties.

The Mission at Tunis was strengthened in 1862 by the establishment of a girls' school, a most valuable and important agency, when we consider the deplorable condition of the female population in the East.

This was effected through the benevolence of a Christian lady in the North of England, who had paid a flying visit to Tunis some eighteen months previously. In the first week thirty-four children joined the school, and that number shortly increased to ninety-nine, of whom eighty-six were Jewesses. Mr. Fenner wrote:—

"My feelings can be better imagined than described, when early on Christmas-morning, a pretty little Jewish girl, dressed in her holiday attire, and accompanied by an elder sister and her cousin, came to wish me a '*buona festa*,' and then went on to recite, in Italian, 'The people that walked in darkness have seen a great light; they that dwell in the land of the shadow of death, upon them hath the light shined. For unto us a Child is born, unto us a Son is given,' &c., &c., and concluded by repeating Psalm cxix. 105, 'Thy word is a lamp unto my feet, and a light unto my path.' "

Speaking of his general work, he was able to make the following encouraging statement :—

“My intercourse with the Jews is now becoming very extensive, and the growing confidence manifested towards me by those of every class, greatly tends to smooth the way amongst them. For some time after my arrival in Tunis, I was regarded by them with much shyness and reserve. Not a few seemed to imagine that by coming in contact with me a change in their religious views must certainly be the result, whilst others, still more superstitious, readily believed that I was in possession of some charm that acted with magic effect upon all who came within my reach. They have now, however, seen enough to be convinced that I am incapable of using any but legitimate means for bringing them over to Christianity, and do not hesitate to come themselves, and even send their children to be instructed in our schools.”

The Constantina Mission had also its features of encouragement ; a boon was at length obtained from the local authorities, which promised to help forward the circulation of the Word.

Mr. Ginsburg, referring to it and other matters, thus wrote in 1861 :—

“The full authorisation of the Bible in all languages, Arabic excepted, which has been lately given by the local authorities, after many years waiting and petitioning, is not the least of those blessings which the Lord has vouchsafed to us during the closing year. The small grain of mustard seed has at length taken root, and our God has given increase. The few proselytes form a nucleus for a body of other inquirers, a foundation for a change in the state of the North-African Jew. This land, so long in the possession of Belial, has now a little Church of believing Israelites, which may grow and spread in all directions. It is as yet a small beginning, but our eyes are upon the Lord, who has declared : ‘I will rejoice over them to do them good, and I will plant them in this land assuredly, with my whole heart, and with my whole soul.’”

It was deemed advisable in 1864, to remove Mr. Ginsburg from Constantina to Algiers, as offering better opportunities for missionary

labour. He describes his departure as follows:—"Days before I left, whenever I went out I was constantly stopped by Jews and Christians, and asked with concern whether it was true that I was about to leave them. Parents anxiously inquired whether the schools were to be continued. Others came to ask who would replace me. Those whom we knew more intimately came forward to offer their services. It was gratifying though painful to witness tears rolling down many a Jewish cheek at the news of my departure. Those who never would send their children to our schools were now ready to do so, if I would stay. Anticipating that a number of people would come to witness our departure, we fixed an unusually early hour for it, and chose another *point du depart* than the one from which the diligences generally leave. In spite of this, our street was well filled by Jewish and Christian friends as early as 5 a.m., and it being impossible to shake hands with everybody, we took leave of them *en masse*. There was nothing in the city of Cirta to bring a tear from the most sensitive on leaving it; but there was something which linked us to the rock, and which, when the moment of departure came, produced a feeling of regret which can never be forgotten."

CHAPTER XLVIII.

Commencement of Bagdad Mission—Opposition—Encouragements—Bagdad a centre of operations—Residence at Ispahan—Mohammedanism a hindrance—Circulation of the Scriptures—Baptism of a Talmudist.

IN the year 1844, the Mission to Bagdad was commenced by the sending out of four missionaries to occupy the large field of labour presented by the Jews of Persia and Chaldæa. Amongst those four was the Rev. (then Mr.) H. A. Stern, whose name has since become so familiar in connection with Abyssinia. "The Jewish population of Bagdad," says the Report of the year 1845, "consists of about 6,000 souls. The whole trade of the town is in their hands, and they are supposed to be the most wealthy class in Bagdad. They have

manifested the greatest anxiety to obtain the books published by the Society. Day after day the house of the missionaries has been filled to overflowing with Jews of all ages, ranks, and stations. The bazaars, khans, and the Beth Hamedrash, have been also visited, and have supplied frequent opportunities for proclaiming the Gospel to the descendants of Abraham. The eagerness manifested by the Jews of Bagdad to enter into discussions on the subject of Christianity, and more especially the application of two inquirers for regular instruction, has stirred up active opposition on the part of the rabbies, and excommunications have been issued against all who should have intercourse with your missionaries."

Missionary labour thus in the earliest stage excited the bitter hostility of the Jewish rabbies, or as we shall also style them, Chachamim, and that opposition continued very violent. Indeed, when in 1846 the cholera visited Bagdad, the plague was attributed to the fact that so many Jews had imbibed the doctrines of Christianity; and yet those who were labouring there could say—

"A spirit of inquiry pervades all classes of Jews in Bagdad. The rabbies are fully sensible of it, and endeavour to do everything in their power to check this extraordinary movement: it ought, indeed, to be regarded as *very* extraordinary in this part of the world; but notwithstanding all the rage and opposition of the deluded rabbies, Jews come, and some, indeed, have so much courage and resolution, that, at the expense of everything that is near and dear to them, their established reputation, even their personal safety, they continue to visit us. Their minds are in a state of agitation, partly enlightened, partly convinced, partly believing. The opposition of the rabbies therefore, be it ever so severe, cannot and does not hinder the Jews from coming to our house."

Bagdad, however, derives its main importance from being a centre of operations. There always have been, and still are, many circumstances connected with the locality and the population, that have prevented it from being very fruitful in direct results on the spot; but it has hitherto been deemed advisable to maintain our work there, on account of its being a basis of operations for the surrounding regions.

We find at the earliest period of its history, Mr. Stern journeying into Persia, and the results proving so encouraging, as to induce the Committee to direct him to take up his residence for a year at Ispahan. He and another missionary arrived there in 1847, but their prospects of usefulness were soon overcast by the death of the Governor, who had befriended the missionaries, which event threw the country into anarchy and confusion.

During a period of ten months, the missionaries endeavoured to maintain their post, in the midst of great dangers; but these became at last so formidable, as to compel them to leave Ispahan; the Committee having been unsuccessful in the endeavour to obtain the good offices of the Consular authority for their protection. The insults offered with impunity to the missionaries deterred, in a great measure, the Jews from having intercourse with them, and thereby exposing themselves to still greater outrages from their Mohammedan neighbours.

"The greatest difficulty," says Mr. Stern, "with which the missionary to the Jews in Persia has to contend, is Islamism. This powerful enemy to Christianity, as in the days of old, when the flame of eternal warfare was kindled, so now, after a lapse of nearly thirteen centuries, still breathes the same revengeful spirit, and exhibits the same indomitable hatred. The poor exiled Jew, who in his iron bondage only thinks of the calamity which threatened his brethren a few years ago in Hamadan, the dangers that awaited those in Teheran, and the massacre which actually took place in Meshed, imagines that no greater evil can befall his people, than their giving a public preference to Christianity before Islamism. It is indeed impossible to conceive the errors which fill the minds of the Jews in Persia. O, how often am I grieved at seeing these children of Zion and descendants of Abraham, trembling at the frown and trying to laugh with the smile of a Mohammedan! I have frequently been obliged to lift up my unwilling hand to avert the blow intended for an innocent Jew. How long will the flickering flame of Islamism bar the benign influence of the Gospel in these regions of night!"

In the course of his return journey, Mr. Stern experienced one of those narrow escapes with which his eventful life has abounded.

One encouraging feature in the work at Bagdad, was the circulation of the Scriptures, which were largely disseminated in Syriac, Arabic, Turkish, Persian, and Armenian; and thus many a silent messenger passed into the regions beyond, otherwise hermetically sealed against the missionary; as, for instance, to the wilds of Curdistan, to Khorasan, and Turkistan. Of this Mr. Stern experienced proof when, in 1848-9, he penetrated to parts never before visited by a missionary, and was agreeably surprised to find his unbelieving brethren already in possession of the New Testament and the Old Paths; and found, on enquiry, that they had been scattered thus far by the Jews themselves, beyond the sphere of the labours of the missionaries.

There was in Bagdad great facility, as we have said, for opposing and hindering the work, in addition to the ordinary difficulties arising from the strong prejudices of Rabbinical Jews, who almost thought that even to learn anything from a Christian would, by the very fact, constitute them Christians. On this point the following statement was made in 1850:—

“There are some very rich Jews in Bagdad, but there is much poverty among the mass of the community. The chief rulers have much influence with the Government, and have great facilities for persecuting and punishing those who act contrary to their wishes. When the mission was first established in Bagdad, thousands of Jews crowded to hear the message delivered to them. They listened attentively, and a great impression appeared to be made on them; but the subsequent opposition of the rabbies prevented the continuance of these numerous visits. A rich Jew bought 500 or 600 copies of the Society’s Bibles in Syria, and sold them at a low price to the Jews in Bagdad, in order to prevent their applying to the missionaries for the Scriptures.”

In that year a Jewish physician, who was also a clever Talmudist, was baptized on August 18th. This filled the rabbies with dismay, and the next morning a severe anathema was issued against all who should have any intercourse with the missionary. In order to make the interdict more impressive, the horn was blown, and all the books of the law unrolled; and this was repeated for several days. A book

was also published, entitled, "The Covenant Avenged; the Chief Rabbi's refutation of the Christian doctrine of a Saviour." But this ebullition of hatred rather aided than injured the cause, by affording ample matter for discussion. The Jewish authorities now adopted the most coercive measures to prevent individuals from openly declaring their convictions. Threats of the most violent nature were held out to inquirers. The Chief Rabbi was stated to have publicly declared, that he would prevent any Jew from embracing Christianity; the rich by fear, and the poor with money.

In this year God was pleased to remove from this world the Rev. Murray Vicars, who was one of the first five missionaries sent out to Bagdad, and who, returning home invalided, was seized with fever in the Desert, and eventually died at Marseilles. The clergyman who attended him in his last moments, gave the following testimony to his character:—"I believe," he wrote, "that there never existed a more patient and submissive spirit; to him to live was Christ—to die was gain."

Mr. (now the Rev.) J. H. Brühl, was the following year appointed to this station.

CHAPTER XLIX.

Progress and hopefulness of the work—Softened feelings—Dissemination of the Scriptures—Persecution—Eagerness to obtain a New Testament—Hindrances—Secret believers—Scarcity at Bagdad—Ezekiel's Tomb—Closing remarks.

It was not an inapt comparison which was made by one of our missionaries when, encamped under the walls of Bagdad, he contemplated the desolate arid waste which lay stretched out before him, with scarcely a single spot of verdure to redeem the eye. It seemed to him the very type and emblem of the moral and spiritual condition of those who inhabited the land; and yet there had been days when, both morally and physically, all had been very different;—want of labour and want of irrigation had caused the land to become a wil-

derness, and if these were only supplied, it might again become a fertile garden ; so also if there were only labourers enough in the spiritual field, and if there could be turned through it the streams of the water of life, "The land that was desolate might become like Eden, like the garden of the Lord."

The missionaries had the satisfaction of feeling that though a small and feeble band, yet something was being effected by their labours, and were persuaded that a good work was going on among the Jewish population of Bagdad. Writing in 1852 they could say—"Only seven years ago, the name of Christ was not known among the Jews of Bagdad ; now there are probably few who have not at least a superficial knowledge of the New Testament. The latter, with other publications of the Society, is not only extensively circulated, but also diligently read by multitudes of Jews, who until lately could never bring their minds to make a distinction between Christianity and idolatry." Just about that time, the demand for the Scriptures was described by the missionaries as being greater than at any previous period. Some were purchased by Curdish Jews, and upwards of fifty Bibles and several Syriac Gospels by two rabbies from Bokhara. Thus the word of life was sent forth from this isolated station, to distant and otherwise inaccessible regions of benighted Asia.

The following statement was also made :—

"There are many indications of a gradual smoothing down of prejudice, and removal of that bitterness of spirit, so formidable to an unbiassed investigation of the truth. Our brethren at Bagdad now receive from the most respectable Jews unmistakeable signs of friendship and esteem. And if the bursts of feeling in which their Jewish friends have sometimes indulged, when expressing sympathy under affliction, or interest in their welfare, have not always been quite sincere, they have at least shown that the motives which actuate the missionary in his labours, are appreciated. A rich merchant lately said to Mr. Stern : 'Your simple word is more respected by the majority of Jews, than the solemn asseverations of all our rabbies.'"

One of the most cheering features in this field of labour was the readiness with which all classes listened to the Gospel message, and

accepted books and tracts. "Rabbies and teachers," so wrote the missionaries, "bankers and merchants, toiling artizans and itinerant pedlars, all are grateful for one of these silent messengers of the Gospel, which have already greatly agitated the stagnant waters of Jewish unbelief, and will continue to exert a benign influence among the thousands of Israel who reside in this place. The leading rabbies have made many attempts to oppose the irresistible tide of light and knowledge, which is sapping the foundation of their revered system, but their endeavours have only tended to stir up disunions and controversies in their respective flocks."

The following may be considered as a striking illustration :—

A chacham, the reader in the great synagogue, was in the depôt, looking at the few soiled tracts which constituted their then stock. He was not long thus engaged, when he turned to Mr. S. and exclaimed, "I wish I had seen this passage before, I should then have been able to contradict the assertion of one of our chachamim, who maintained, in the presence of many Jews, that Messiah's advent was pending on the conversion of the wicked and apostate Jews." Mr. S. asked him whether he and his friends were not afraid to discuss such a subject, since the sages had declared, that those who inquired and speculated on the coming of the Messiah would break all their bones. "If this were the case," replied he, "our whole community would be maimed and deformed, for we all discuss these important doctrines."

The following case will show what inquirers in Bagdad had to undergo in the shape of persecution :—

The Nasi (or Jewish Prince) sent for one who was known to be an inquirer, and thus addressed him: "I hear that you are an adherent of the new religion." He calmly replied, "No, my lord, I believe in the religion of the Bible, and trust for salvation in the Messiah of Israel." The Nasi replied, "I do not wish to interfere with your faith in the Gospel, but insist that you divorce your wife." He respectfully refused to acquiesce in this request, and as the Nasi knew that he could not legally compel him to do so, he closed the interview by saying, "Then you will restore her dowry." His unconverted friends

thought that this demand would intimidate him, since he had lost his own money by several bankruptcies in India, and was trading with his wife's fortune ; but instead of being discouraged, he settled all his accounts, disposed of every thing in his possession, and without a word of complaint satisfied the rigid claim of the partner of his life, and the mother of his five children.

The poor man was in consequence reduced to the greatest straits, and but for the kindness of a Christian lady, would have been unable to support himself.

The year 1852 was marked by an interesting and very arduous journey by Mr. Stern through parts of Persia. In the course of that journey, there were not wanting proofs of the value and influence of God's own written word. We give but one extract from Mr. Stern's journal—he says :—

“ A poor Jew, during the evening, came for a copy of the Hebrew Gospel, but as I was engaged with the Persees, he waited till they left, and then in a most suppliant tone made his request. Unfortunately the boxes had been closed and packed, and my muleteer swore by the life of Mahomet, and the beard of Ali, that if the case contained Khorans, and the Jew wanted to become a Moslem, he would not be disturbed at midnight to untie his load. The poor man, when he heard this, was in great distress, still nothing could shake his determination ; for he said, ‘ The gatekeeper may try to eject me, (it being late, and contrary to the regulations to loiter about the caravan-serai at such an hour,) and your muleteer may scold and even maltreat me. I love Christ, and will have His revelation.’ I could no longer resist this appeal, and so unpacked one of the loads, which occupied me more than half an hour, and then presented him with a Gospel ; and I confess that never was a present more gratefully acknowledged. He actually fell at my feet, and alternately kissed the book and my boots. Even in going away he clasped the little treasure to his heart, and with eyes raised upwards, blessed the donor of the valued gift. I mentioned the circumstance to Mullah N., and he told me that he knew the man, and that he was both sound in mind and well acquainted with the Bible.”

The circulation of the Scriptures was a remarkable feature in the work, and as Mr. Brühl stated in 1855, even when he went to parts which had never before been visited by a missionary, he always found some Jews in possession of the Hebrew or Syriac version of the New Testament. It was even found that Jews themselves would help forward the circulation of the Word of God ; thus two respectable Jews bought from the missionary as many copies of the Bible as he could spare, and also took a quantity of New Testaments, and other books, into Herat, and the rest to Afghanistan, promising faithfully to distribute them among the leading Jews of that country.

Speaking of hindrances, we would point to the fact that the difficulties of finding employment for inquirers, pressed very heavily on this branch of the mission. The Jews in the East marry so young, that they are at a very early age burdened with families ; thus the class of young men who usually prove the most hopeful, are too often deterred from following their convictions by a knowledge of the destitution to which they would expose their families. The bigotry of their wives (always proportioned to their ignorance) forms another great barrier to the progress of such inquirers.

Another hindrance arose from the power of the rabbies.

The Governor-General declared it his purpose in 1855 to allow the rabbies full jurisdiction on all religious matters, and even in other cases, if both the parties are Jews. This regulation gave the rabbies immense influence, and its effect was peculiarly seen in preventing inquiry. In reference to this, Mr. Brühl wrote :—" One of the richest Jews in Bagdad spends the greater part of his income in bribing the head of the police to oppress inquiring Jews in every possible way, and none can enter my house without being in danger of fines, imprisonment, and even personal indignities. Multiplied instances of this treatment might be given, but one that happened recently will suffice. The tract distributor had been accustomed on Saturdays to go to one or two coffee-houses frequented by Jews, in order to speak to them about Christianity, and to give them, as occasion offered, books, and tracts. The rabbies, to prevent this, prohibited the Jews from going to the coffee-house on Saturday. Some Jews, however, went

in spite of the prohibition, and were just engaged in an animated discussion, when the police officers entered, and arrested them all, with the exception of the tract distributor, who stated that he was a Christian. When brought before the magistrate, it happened that a Turkish dignitary, high in office, was present; and, upon hearing the accusation, he asked the magistrate who had commissioned him to strengthen the Jewish religion? Upon this the complaint was dismissed, but the following Saturday some were again taken in charge, and the officers, better instructed, accused them of drunkenness and disorderly conduct, for which they were fined, and also imprisoned for two days." With such disadvantages it appears strange that there should be any inquirers; nevertheless, a considerable number received instruction for longer or shorter periods during the year.

In March, 1857, Rev. J. H. Brühl, who had been absent on a visit to this country, returned to Bagdad, accompanied by Mr. (now Rev.) J. M. Eppstein. In reviewing his first year of labour, Mr. Eppstein wrote thus:—"We have been visited by hundreds of Jews, and have preached to them Christ faithfully and unreservedly. At home, in the dépôt, in the markets and shops, we have proclaimed Jesus the Messiah, as the only way of salvation for perishing sinners."

Though from the peculiarly difficult circumstances under which inquirers at Bagdad were placed, there were not many open results; yet there was no doubt some effect produced, and there were many secret believers. Mr. Brühl, in the account of his labours for 1859, relates the following interesting occurrence:—

"One day, while Mr. Eppstein was disputing with a number of Jews in Arabic, I was conversing with a rabbi from Constantinople in Hebrew. Hearing how the Jews in their blind zeal misquoted Scripture, he smilingly said that all our labour was thrown away upon those people. I answered that though it might appear so, I still hoped better things, that I believed there were as many secret believers in Bagdad as there were persons in the room, (about twenty). 'Nay,' he replied, 'say five times as many, and you will be quite correct. I have been long enough in Bagdad to know thus much. But these people you do not see; they are rich enough not to want your alms,

and clever enough to know that Christianity is true; so they stay at home, read their Bibles, and only sometimes puzzle our rabbies with unanswerable questions.' ”

In the year 1860, providential circumstances gave facilities for missionary labour. A great scarcity prevailed in Bagdad, and through the kindness of Christian friends, especially of Commander Selby, who had grain brought from Bassora, when none could be procured in Bagdad, the missionaries were enabled to distribute bread among the poorer classes, and thus they met and conversed with many Jews who would otherwise have been inaccessible.

Mr. Eppstein had also been enabled to render the Jews very effective service in the matter of a gross act of oppression, which the Pasha had attempted to perpetrate in the matter of Ezekiel's Tomb, or as it is called, Kifl, of which place he endeavoured to deprive them, though it had been in their hands, according to tradition, for hundreds, nay, thousands of years. Concerning this matter, Mr. Eppstein thus wrote to the Committee :—

“The ostensible cause why the Pacha claims Kifl is because a mosque stood in that place formerly, that is, that there was a mosque over the tomb of the prophet. This is not true, as can be proved from history. Benjamin of Tudela, and several French travellers, state that the tomb belonged to the Jews, but that in the same enclosure, very near the tomb, the Arabs that protected the place had a mosque, and a minaret. The former still exists, whilst the latter has become a ruin, and the Pacha wishes to replace it by robbing the Jews of their synagogue, upon which they spend constantly large sums of money. But the real case is, the Pacha wishes to be bribed. He asked plainly for a sum between £8,000 and £10,000 sterling to desist from prosecuting his claim. The Jews appear to be firm, and will not comply with his demand. The Consuls side with the Jews, and I trust the Society will also raise its voice against this injustice and oppression.

“As the Jews here are helpless, and mistrust everybody but me, they implored me to forward the enclosed through our office. I hope I am not troubling you too much by requesting the favour of your seeing

that they are forwarded to their proper directions. There is also a small letter with them ; you will greatly oblige me by forwarding the same with Dr. Adler's letter. The Jewish community here is ready to pay the postage, if you will kindly let me know how much it is."

It was a most remarkable fact, that the Jewish community should send their communications on so important a matter through our Society, and the circumstance speaks volumes as to their sense of our earnest desire to do them good.

We may here bring to a close our account of the Bagdad mission, where Messrs. Brühl and Eppstein are still labouring amid many difficulties and discouragements.

Direct results have not been great, but it has proved, as we have endeavoured to show, a good centre for the dissemination of God's own Word, which has since found its way into regions where the missionary could not hope to find an entrance. May we not rest on the promise, and believe what God has said, " My Word shall not return to Me void ? "

It has been deemed advisable by the Committee, at the time we are writing, to withdraw their missionaries from Bagdad, having, however, as they hope, made arrangements for the continuance of the supply of those Scriptures whose circulation has been such an important feature in this mission.

CHAPTER L.

Smyrna suited for Missionary labour—Rev. W. B. Lewis stationed there from 1829 to 1837—Rev. G. Solbe sent out in 1843—Persecution—State of the female population—Kindly feelings towards the Missionaries—Smyrna visited by Cholera in 1849—Noble conduct of a small band of Jewish visitors—Mr. Solbe compelled to leave in 1850—Rev. J. B. Goldberg sent out in 1860—Interesting incident—Anomalous state of society at Smyrna—Concluding remarks.

SMYRNA is a place where at least 10,000 Jews reside ; and which, therefore, at a very early period, presented itself as a fitting station for missionary work. It was visited by the Rev. Joseph Wolff in

1827, on his way to the East; and in 1829 the Rev. W. B. Lewis was stationed there, and continued to occupy the post, not without encouragement, until the year 1837. In 1833, he had the privilege of admitting no less than five sons of Israel into the visible Church by baptism. During the interval between 1837 and 1843, when the Rev. G. Solbe was sent out, the work was carried on by a Jewish convert, Mr. Cohen, whose adoption of Christianity had drawn upon him very severe persecution.

Mr. Solbe found the state of the Smyrniote Jews to be very sad indeed—the greater part sunk in ignorance, and some professed infidels.

In 1844, this mission had to undergo the usual lot of hostility and persecution. Several inquirers had been under instruction during the course of the year, and this gave rise to much intimidation and persecution on the part of the rulers of the Jews. They accused Mr. Solbe to the Turkish Governor, of distributing books, preaching strange and new doctrines, and causing disturbances in the town. The Governor at first took up the matter rather seriously, and went so far as to demand the expulsion of the missionary from Smyrna, but expressed himself satisfied on the matter being properly represented to him by the British Consul. In February, six inquirers, who had been in the habit of attending at the Mission-house, were cast into prison at the instigation of the Jews, and threatened with the bastinado, unless they would promise to have no further intercourse with the missionary. They all declared their firm resolution to become Christians, with the exception of one, who yielded to the representations made to him. Through the prompt and kind interference of the British Consul, the prisoners were liberated, which proved a great blow to the supposed power of the rabbies.

One of the great difficulties attendant on Eastern missions, viz., the condition of the female population, is thus referred to by Mr. Solbe:—"In my intercourse with the Jews of this place, I have often revolved in my mind what could be done for them; but alas! in the present state of things I cannot hit upon any plan for their benefit, likely to prove successful. If the attempt to convince the

male part of the importance and advantages of education, is nearly a hopeless task, how much more difficult must it be with regard to the female part. Jewish prejudices, the customs and habits of the country, and the power enjoyed by the rabbies, are all obstacles in the way of any attempt to ameliorate their moral condition. As Jews have no schools for females, and as very few among them—not one out of a hundred—can read, Jewesses are, as may be supposed, bigoted, superstitious, and inimical to the truth.”

One effect of missionary labour, and of the practical exhibition of Christian love, was, that most kindly feelings were established on the part of the Jewish community towards the missionaries. That community was in a state of perpetual feud amongst themselves, and hence innumerable disputes arose. The missionaries have been frequently applied to, to act as mediators in these disputes, and have been privileged to find that the exercise of their influence for securing justice to both parties has been duly appreciated. On one occasion, a document was publicly read in the synagogue, in which prayers were offered up for the authorities and others who had protected the poor Jews under the oppressions from which they were suffering, and in which the missionaries were mentioned by name. More recently, a letter thanking them for past services, and beseeching their further assistance, signed by upwards of 600 Jews, was received by Messrs. Solbe and Hirschfeld.

Speaking on the same point, and noticing the effect produced, Mr. S. said, “I verily believe that few, if any, missionaries are more esteemed, sought after, and beloved by the children of Israel, than I, unworthy as I am. They call me their best friend, the father of the poor, the defender of the oppressed, the lover of justice, &c., &c. They come to me at all hours of the day, and often of the night. They apply to me for advice, and in many cases desire me to be the arbitrator of the differences and quarrels which they have among themselves.

“As to the fruits of my labours, all I can say is, that there are many Jews who profess to be thoroughly convinced of the truth of the Christian religion, but whose faith, it clearly appears, is not

strong enough to enable them to forsake all for the sake of Christ."

In 1849, Smyrna was desolated by that dread scourge, the cholera, during which some of the Jews exhibited many noble traits, of which Mr. Solbe, whose health was much broken, but who remained at his post, thus spake :—

"I have not the heart to leave my poor Jews in the very midst of anguish, distress, and disease, no not even for a week. I continue to receive daily visits from many of them, and especially from those who encouraged, and to a small extent assisted by me with pecuniary means, have devoted themselves to attend upon the sick during this dreadful visitation. And I may add, that no *brotherhood or sisterhood* either of *Greek, Orthodox, or Roman Catholic* Churches have ever displayed more humanity, more devotedness, or more courage, than my devoted band of Jews."

In consequence of failing health, Mr. Solbe was obliged to leave his post and to return home, and from various circumstances the mission remained unoccupied by our Society for ten years, at the close of which period the Rev. J. B. Goldberg was sent from Constantinople to re-open the station in the summer of 1860. Within a few months he sent home the following account, illustrative of the truth that "one sows and another reaps." He wrote as follows :—

"Our former missionary, the Rev. Mr. Solbe, had amongst his inquirers a man of the name of —. He supplied him with a New Testament and tracts, and gave him regular instruction. As usual with Jews in such cases, he could not keep his convictions to himself, nor hide the struggles going on in his bosom from a brother of his, who by the grace of God was soon won over to the truth. But while the first brother seemed in the course of time to lose much of his first love, and grow careless and indifferent, the other brother grew in grace and in the knowledge of our Lord Jesus Christ. Soon after, the duty of making a public acknowledgment of his faith, and of openly professing Christ before men, was brought before his mind, but numerous obstacles presented themselves, whenever he thought on the subject. At one time it was the dread of losing his wife and children,

at another the displeasure and alienation of his relatives and friends; again his trade, his means of support, &c., all seemed to plead for delay. Years thus rolled on, and the last summons at length reached him. About a fortnight ago he sickened and died on the eve of the Day of Atonement. Two Chachamim attended him in his last hours, and, as customary, made him repeat certain passages of Scripture after them. They then repeated to him the יר עקרים (13 fundamental articles of belief), but here the patient showed a different spirit.

Rabbi.—Say, I believe that the law of Moses, as well as the words of the Wise, were given by God.

Patient.—I believe that the law of Moses, as well as the words of all the Prophets, were given by God.

“The rabbi murmured, but continued, ‘Say, I believe in the coming of the Messiah.’

Patient.—I believe that Messiah *is come already.*

“The rabbi cried out that the sick man was beside himself, that Satan was trying to deceive his soul; they began to read the 91st Psalm, as a sort of conjuration, but before they had proceeded far, the spirit was fled to give account to Him who made it.”

It is a circumstance worthy of note, that in March of the same year, the Rev. G. Solbe himself had been summoned to his eternal rest.

The difficulties converts had to struggle with in Smyrna, were both great and numerous. The state of society there is anomalous: nations are separated into different communities, are subdivided into bodies, and these are still formed, as in times of old, into guilds and companies; and no sooner has any one declared himself a Protestant, than he is cast out of the body to which he belongs, the means of his maintenance are cut off, his credit is ruined, and all his hopes and expectations are destroyed. Many have fallen victims under this mighty engine of the enemy of souls, and numbers have been forced to keep their convictions to themselves, and live in outward obedience to rabbinism.

We may here close our brief account of the Smyrna mission. It is obvious that the breaks to which the work has been subjected have had a prejudicial effect. It is, notwithstanding, a hopeful field. “The

experience," wrote Mr. Goldberg in 1864, "gathered in every successive year, contributes greatly to confirm my conviction, that numbers of Jews are becoming more and more dissatisfied with Judaism, both on religious and social grounds."

The circulation of the Scriptures has been considerable, and what is more, there has been ample proof from time to time afforded that those Scriptures have been studied with earnest attention. Thus Jews from time to time propounded to Mr. Goldberg most interesting questions, who writes, "At different times the history of the crucifixion, of the resurrection, the miracles of our Saviour, justification by faith, as taught by St. Paul, and by works, as inculcated by St. James, the binding power of the law of Moses, and the liberty of the Christian, have been brought before me for elucidation and explanation. Only recently a young man asked me to explain to him a passage in the book of Revelation, which he said he had tried hard to understand, but could not." We know who it is that hath said, "My Word shall not return to Me void." At this present time (1866) the work of this Mission is again somewhat in abeyance, owing to the absence of Mr. Goldberg on account of ill-health.

CHAPTER LI.

The attention of the Society drawn to Abyssinia by Bishop Gobat's Missionaries—Eagerness of the Falashas for the Scriptures—Rev. H. A. Stern sent out on a journey of observation in 1859—Returns in 1861, leaving his companion behind to establish a Mission—Early encouragements—Forty-one Falashas baptized in 1862—Trials—The Merdan—Decision of the King—Mr. Bronkhorst resigns in 1862—Mr. Stern again goes out in October 1862, accompanied by Mr. Rosenthal—Imprisoned and beaten in October 1863—Continuance in captivity—Extract from Mr. Stern's journal.

THE attention of the Society was very strongly drawn to Abyssinia as a field of missionary labour, mainly by the representations of some missionaries who had been sent to that country by Bishop Gobat. They related the depressed condition of the Jews,—there, as elsewhere, "a byword and a proverb,"—and at the same time their

willingness, nay, eagerness, to become possessed of the Word of Life. "Had we had," wrote one of these missionaries, "hundreds of Bibles, we might have distributed them amongst the Jews, with certainty that they would read them."

In 1859, the Rev. H. A. Stern was sent forth, accompanied by a younger brother in the work, to examine into the state of things upon the spot—a work for which he had proved himself peculiarly fitted by his arduous journey in Arabia Felix a few years previously.

He found the country ripe for missionary labour, and met with the greatest eagerness to hear the word of life.

Speaking of their journey, Mr. Stern said:—

"Frequently we visited three and four settlements in a day, and everywhere the woman busy in her hut, and the peasant working in his field, left the plough and the grinding stone to hear the white messengers of the cross. Some men followed us for days and days over mountains and valleys, through deep ravines and over rocky cliffs, and when we inquired why they accompanied us, the reply invariably was, 'We want to know more of the Redeemer of Israel whom you proclaim.' The desire to possess the written Word was quite equal to the desire to hear the preached word. I might advert to several instances, where men had come from Quara and Simien, the lowest and the highest lands in Abyssinia, to get a copy of God's Word for their community; and as in many instances the limited stock which we carried did not permit us to satisfy the demand of every applicant, men far advanced in life, and whose hardened features had never been moistened by a tear, sad and mournful, squatted down near our tent, weeping and sobbing as if their hearts would break."

Mr. Stern returned in April 1861, having left behind him his younger companion, Mr. S. Bronkhorst, who had been hindered from quitting the country before the commencement of the rainy season, by a broken leg, incurred by a fall from his mule.

Mr. Stern engaged the services of Mr. Flad, one of those missionaries who had been previously sent to the country by Bishop Gobat.

A very considerable movement was soon produced amongst the

Falashas,* or Abyssinian Jews, and the greatest joy was experienced when, in 1862, 19 men, 11 women, 8 boys and girls, forty-one in all, were baptized. Some of the leading converts had to endure much persecution, and witnessed a good confession before the King, to whose notice the whole matter was brought, in consequence of a strange custom, called the "Merdan," which is thus described. "Merdan" means, to wager. Two persons having disagreed, one of them, who considers himself in the right, will wager a certain sum, according to the importance of the case, and likewise he will conjure his opponent to appear with him either before the governor or before the king. If it is any common case, justice will be administered according to the law of the country. But if it is any question concerning religion, as in the instance to which we are about to refer, it will be decided according to the evidences on which both parties rely.

One of the proselytes, in the warmth of discussion, had laid an embargo on the Falasha sacrifices, which was described :—

"According to the law of God, you are forbidden to enter into the house of God, much less ought you to bring sacrifices in this country ; and now I conjure you by the death of the king, (ba Theodorus moot,)

* The following is the translation of a letter written in Amharic, addressed to the Committee by the Falasha inquirers :—

"In the name of God the Father, the Son, and the Holy Ghost, one God, Amen. May this letter reach the Society in England, who sent Bibles and teachers to the dispersed children of Israel in Ethiopia. It is sent from the Falashas at Genda, who believe in Jesus Christ. Oh ! our dear fathers ! How are you ? Very much how are you ? We have been without understanding—in great darkness ; but now since you sent us teachers, we have disputed very much ; but we have arrived at the truth, as Isaiah says : 'The people that walked in darkness have seen a great light ; they that dwell in the land of the shadow of death, upon them has the light shined.' And now, our dear fathers, take us into your care, and pray for us, that we may receive the grace of our Lord, and be established in it ; for we are like tender plants, who have not yet been sufficiently rooted. You have done us good, as David said : 'I will teach transgressors Thy ways, and sinners shall be converted unto Thee.' And as Isaiah says : 'He shall grow up before Him as a tender plant, and as a root out of a dry ground.' These words we apply to ourselves, because we were, without knowing Him, His enemies. This we write to you, that you may wrestle with the Lord for our sakes. Glory be to the Father, glory be to the Son, glory be to the Holy Ghost. Amen."

not to sacrifice any more, until you have proved to me from the Old Testament, that *your* sacrifices are commanded in the Word of God, and also shown me that it is an abomination in a Jew, to believe in the promised Messiah."

The king listened with attention when the matter was brought before him, and turning to Mr. Stern, who was present, spoke as follows :—

"You may return to Genda, and instruct the Falashas diligently ; those who believe, let them be baptized. If my father comes I will call you again together, and then I will hear what the Old Testament says. As the Word says, so shall it be."

Mr. Bronkhorst resigned his post in 1862, and his connection with the Society ceased. Consequent upon his leaving Abyssinia, and other circumstances, it was deemed advisable that Mr. Stern should once again proceed to the country, and he accordingly set out on his journey in October 1862, accompanied by Mr. Rosenthal and his wife. They reached the country in safety, and at first things seemed to go on prosperously ; but suddenly the sky became overcast, and the Society at home were thrown into the utmost consternation by the unexpected tidings that Mr. Stern and his companions had been, in October 1863, imprisoned and most cruelly beaten, by order of the king, on charges the real nature of which we cannot even yet thoroughly understand.

From that time up to the present, 1866, they have remained in their sad captivity, whilst the Committee and their friends at home have had to suffer the deepest anxiety.

The Committee has seen no way of promoting their release, other than by prayer and supplication to Him who can turn the hearts of kings. Our Government has taken all steps that seemed to them most advisable, their own Consul, Captain Cameron, being a sharer in the captivity of the missionary brethren. All we can say is, that their lives have been hitherto spared, though it has been but a living death ; and we trust and pray that He who has preserved them hitherto, will yet mercifully deliver them. It has been the more grievous, inasmuch as the Abyssinian Mission, when the door was

thus closed, was full of encouragement and promise. The same packet which contained the tidings of Mr. Stern's imprisonment, contained also the journal of his work, from which we quote the following passage:—

“This first missionary tour, after two years' absence from the country, enough in some measure to test the success of our work, has more than ever convinced me of the judiciousness of our choice in fixing upon this hitherto untried field, with a view to evangelize an interesting remnant of Israel, and if possible, through them, the ancient but sadly degraded Church of Ethiopia. Curiosity, and a childish longing for novelty, so characteristic of a semi-barbarous people, render it most difficult and hazardous for a missionary, on a mere cursory visit, to form a correct opinion of the character and disposition of any uncivilized race, and more particularly so, if, as in the case of the Falashas, those with whom he has to deal have unfavourable features of character. This I often felt during my peregrinations in the mountain region inhabited by the mysterious and almost unknown Jews of Abyssinia. Crowds collected around us wherever we wandered, either to hear, to criticise, or to be instructed. The natural enmity against the Gospel, which Divine grace alone can overcome, seldom if ever exhibited itself in that repugnant form so common amongst the opponents of light and knowledge in more favoured lands. The questions which these auspicious symptoms naturally suggested, were—‘Will these men and these women, who now hang delighted on our lips and inhale every word we utter, modify or entirely change in the course of time the sentiments they at present manifest towards us and our message?’ The brief period of our mission's existence has answered these important queries. We have in the course of two years, without being allowed to form a separate community, rescued a considerable number of Falashas from their unbelief, and nominally, but not virtually, united them as a living, active, and spiritual element, to the dead Church of the Amharas. We have circulated about one thousand whole copies and portions of Scriptures; we have given an impulse to the study of the written vernacular; and we have stirred up a spirit of inquiry among Jews

and Amharas, which must either terminate in a spontaneous reform, or lead, as is far more probable, to our expulsion and a relentless persecution. That such will be the case I am fully persuaded, from all I have seen and heard ever since my return to this country. There is at present, at least, among a good number, no longer a mere morbid desire to listen to the white preacher, and then to go away unconcerned and unimpressed by his message; on the contrary, there exists a wide-felt conscientious longing, as these pages show, to assail whatever is false, and to investigate and to accept whatever from Scripture can be proved true."

CHAPTER LII.

CONCLUSION.

Results of the work—Considerations that modify arithmetical calculations—The enmity of the natural heart—A word on Missionary journeys—Some objections considered.

WE have now gone through the history of the principal Missions of our Society, and it only remains for us in conclusion to call attention to a few prominent topics of thought that almost necessarily suggest themselves.

It is quite true that some of our missionary stations have not been productive of very considerable results, but we think that looking at our Missions *as a whole*, the work of preaching the Gospel to the Jew has not been in vain. Far more evident is this when, in conjunction with the direct operations, the indirect are taken into account. An impression is prevalent amongst many, and even amongst some who are not unfriendly to the work—but we think unfairly—that results bear a small proportion either to the field of labour, or to the means employed. To this the foregoing pages are, we think, a satisfactory reply.

The fallacy of argument based on figures is proverbial, and when figures are adduced as the touchstone of undertakings which cannot fairly be judged of without taking into account a thousand moral

influences and considerations, that fallacy must necessarily be manifold greater.

But even taking the arithmetical argument, we believe that the known results, compared with the means employed and field of labour worked, will bear a favourable comparison with the results so estimated of any or all missionary Societies which have the Heathen for their object, as any one may see by working out the problem for himself. We do not, however, lay any stress on this sort of argument, except as an *argumentum ad hominem*. But we do lay very great stress on the fact that *ostensible results*, and *real, bonâ fide, results*, are by no means equal quantities in the case of *our own Society*—the latter, in point of fact, far exceeding the former.

This arises out of the circumstances of the Jewish population of the world—of Europe more especially—living and moving amongst us, sharing our pursuits, partaking of our education—in a word, identified with us in all respects, and differing only in the point of religion, which is now not very prominent. When this becomes changed, and a Jew is converted to Christianity, he becomes for the most part entirely identified with us, and it is soon forgotten that there ever was any point of difference at all.

Then, again, there are numbers of Christian Israelites who have not been brought to Christianity by direct missionary agency, but indirectly from one cause or another have had the conviction forced on them that Christianity is true; these of course are not included in the figured results.

There are, thirdly, a large number of Christian Israelites who do not wish to have their Israelitish origin known—who have perhaps left the place of their original sojourn, in order that their change of creed may pass unobserved. We may not in many cases be able to discern their motives—we may believe that the Christianity of such converts only becomes a real thing in the next generation—they themselves, perhaps, never having made profession of their faith by baptism. But they have had their children admitted to the sacred ordinance, with the attendant blessings of Christian training.

These cases are notoriously not few in number ; and instances have come under the writer's own knowledge, where members of the second generation have so prospered by their Christian training, as to become living members of Christ.

Were all to be reckoned who in every way have been brought to confess Christ out of the Hebrew nation, we believe that the number would be something startling ; and may we not claim all as *indirect*, if not *direct* fruits of missionary labour ? Those who deny this must take the onus of accounting for the fact, that prior to systematic missionary enterprise, such cases were comparatively unknown. In our own country, where we believe the Jews to be numerous, at the beginning of this century the most diligent search could only discover thirty-five Christian Israelites.

In the accounts of our various missions, we have from time to time enumerated many and various hindrances—arising sometimes from ignorance and prejudice, sometimes from rabbinic hostility and persecution, sometimes from the state of local law. These have varied in development and intensity, but there is one hindrance which ever remains an unvarying quantity, and that is the enmity of the natural heart. We must never forget that “the carnal mind is enmity against God.” The thoughts of many, if expressed in words, would run thus :—“ You have gone to those who are in palpable error. You have exposed their mistakes—met their arguments—unveiled, over and over again, their sophistries, and demonstrated to them the truth ; and yet the bulk of them remain firmly fixed in their unbelief and rejection of Christ and His Gospel.”

In order to account for this, we dwell, and to some extent correctly, on the prejudices of birth, on persecution, and on other external hindrances ; whereas the real obstacle lies far deeper ; we must look for it in the enmity against God, of the carnal mind ; in the fact that a system of self-righteousness is congenial to man's heart, and also that man loves the world and the things of the world ; whereas to such a system the Gospel is diametrically opposed, and enjoins more-over self-restraint and self-denial.

Bacon, in his “ Essay on Superstition,” says : “ In all superstition,

wise men follow fools, and arguments are fitted to practice in a reverse order." And Archbishop Whateley has upon these words the following comment :—

"It is a mistake, and a very common, and practically not unimportant one, to conclude that the origin of each tenet or practice is to be found in those arguments or texts which are urged in support of it;—that they furnish the cause, on the removal of which the effects will cease of course; and that when once those reasonings are exploded and those texts rightly explained, all danger is at an end of falling into similar errors. The fact is, that in a great number of instances, and by no means exclusively in questions connected with religion, the erroneous belief or practice has arisen first, and the theory has been devised afterwards for its support. Into whatever opinions or conduct men are led by any human propensities, they seek to defend and justify these by the best arguments they can frame: and then assigning (as they often do in perfect sincerity) these arguments as the cause of their adopting such notions, they misdirect the course of our inquiry; and thus the chance (however small it may be at any rate) of rectifying their errors is diminished. For if these be in reality traceable to some deep-seated principle of our nature, as soon as ever one false foundation on which they have been placed is removed, another will be substituted; as soon as one theory is proved untenable, a new one will be devised in its place."

This explains what so often is hard to understand—the little effect produced by the soundest arguments and the plainest truth. The deep-seated principle is untouched; we may have destroyed the outworks, but the citadel is still untaken.

The conflict in missionary work is not merely an intellectual one between true and false opinions, not merely between Christianity and modern Judaism, or any other false creed; but between the principles of the Gospel and the principles of corrupt human nature—between holiness and sin. Look at our own more favoured land, where we have so many privileges, the same conflict is going on here, and we hesitate not to say with the same results; for let any one ask himself, How many are there who are so deeply impressed

with the preciousness of the truth they possess, as that it really influences their lives, habits, and thoughts? How many—alas! we might rather say, how few—would really for the “pearl of great price, sell all that they have?” Alas! “Many are called, but few chosen.”

In ordinary parish work, this fewness does not strike us. It is only when we come close to the barren fig-tree, that its canopy of leaves permits us to see its lack of fruit. In missionary work, however, it is painfully apparent.

There is one branch of labour to which we have often referred, viz., Missionary Journeys. On this it may be well to say a few words.

To some it may seem vain to imagine, that any good can arise from a mere transitory visit of perhaps only short duration. Curiosity, it may be thought, will draw together crowds to look upon the strange faces, and listen to the words to which novelty lends a peculiar charm; but to expect any permanent impression to be made is, they think, unreasonable.

Omitting, for a moment, any consideration of the facts with which experience has furnished us in attestation of the value of this species of missionary work, let us see whether we can discern any warrant for it in the teaching and practice of the Master, and His immediate followers.

We think that from the records of the early Church and its Divine Founder, contained in the New Testament Scriptures, may be gathered with little difficulty, if we carefully and thoughtfully search for them, the broad principles which should be observed in the conduct of missionary operations,—and surely the principle of action involved in missionary journeys is plainly there. We find it inculcated in the parable of the sower, who went forth to sow. We find it illustrated in the practice of Jesus, whose ministry was essentially missionary in its character, and who went from place to place, refusing to fix Himself in any one, and assigning as a reason, “I must preach the Gospel in other cities also.” Still more apparent is it in the commission which He gave to His seventy disciples, when He sent them forth two and two in a purely missionary capacity—if refused admittance in one

place, they were to go to another, "for," said He, "ye shall not have gone over the cities of Israel, till the Son of Man be come." And in accordance with all this was St. Paul's practice afterwards, as will be sufficiently evident if we consider the amount of ground which he covered in his various journeys, so tersely described by himself where he says, "From Jerusalem round about to Illyricum, I have fully preached the Gospel of Christ."

His stay was longer or shorter, as occasion might offer; sometimes extending to three years, as in Corinth, but in the majority of instances manifestly of a much shorter duration. He was in all respects an itinerating missionary. His Master had sent him forth not to baptize—that is, according to our view, not to carry on a stated ministry—but to *preach the Gospel*. His was to plant, not to water; he himself draws the distinction, "Paul may plant," he says, "and Apollos water." This is just what the travelling missionary does; when he visits for a few days or hours some remote settlement, whether in the wastes of the Sahara, or in the wilds of Abyssinia, he goes to *plant*.

But again, look at his work. It is most likely, and this is made a ground of objection, that only here one and there another may be touched, and that in ninety-nine cases out of every hundred, he will have with discouraged heart to cry, "Who hath believed our report?" But is not this the very moral of the parable of the sower? where did the bulk of the seed fall? Some by the hard way-side, soon to be devoured by the birds of the air;—some on the stony ground, to be soon scorched by the blazing sun;—some among thorns, to be ere long choked by their stronger growth; but—and this is our encouragement—some also on the good ground, to bring forth fruit unto eternal life.

We believe that in these journeys we have struck the true key-note of missionary work. It has often occurred to some, that there is a danger of the missionary merging his peculiar character of Evangelist, in that of the Pastor and the Teacher, and perhaps Missionary Societies have somewhat overlooked the "witness" character of the Gospel; but we are sure of this, that "*Preach the Gospel to every creature*" should be their watchword, for—"The Gospel *must* be preached for a

witness among all nations." And this text, neither dragged from its context, nor distorted from its true meaning, would alone warrant every effort that has been made in the way of missionary journeys. Of course we do not for a moment wish to imply that the whole of missionary effort should be comprised in them. One of the Scriptures we have already quoted, tells us that there must be some to water as well as some to plant; there must be missionary centres, with something of a stated pastorate. But what we mean is, that we can hardly assign too great a value to the broad-cast sowing of the seed of the Word of Life. We might speak of results that have from time to time come to our knowledge, but we forbear, as dealing now with principles only; and yet is it not a blessed thing to read of the cry rising again and again, "What must I do to be saved?" of unusual tears trickling down the cheeks of those who heard for the first time of redeeming love. Surely there was joy then in the presence of the angels of God. And when we read of these things occurring over and over again in the course of the Abyssinian journey, and take them in connection with the wild mountain scenery amid which they occurred, (p. 360,) we can almost hear, ringing in our ears, those exquisite strains of the Jewish prophets: "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace."

And now we would add a few words on the current objections, not merely to our work, but to *all* missionary enterprise.

There are some, indeed, to whom facts and arguments are alike offered in vain. They are ever ready to listen to every calumny—to receive for truth every adverse statement—and it is surprising to note how few of the objections brought against missionary work are based on *personal knowledge or observation*.

How often is the assertion made, that the missionary spirit is nothing better than a misguided enthusiasm, diverting men's thoughts and sympathies from *real* to *imaginary* duties; and leading them to neglect the wretchedness that lies at their door, for that which is remote and at a distance. This, if true, is a very grave charge; but we unhesitatingly assert that it is most untrue, and further still, most unjust. We do not wish to retort on those who are ever ready to

make this allegation, and to ask, What are *you* doing for the wretchedness at home? because though the *argumentum ad hominem* may sometimes serve to stop the mouth of a troublesome opponent, yet it leaves the question of right or wrong entirely undecided. It should not, however, be forgotten by those who bring such accusations, that our common Master has said, "Cast out first *the beam* out of thine own eye, and then shalt thou see clearly to pull out the *mote* that is in thy brother's eye." But let us take the objection we have stated, and let us for a few moments concede, *for argument's sake* only, that the missionary spirit is merely enthusiastic sentimentalism. Well, what if it be? Is it unlawful to indulge it? We think it will be allowed without difficulty, that a man may indulge his tastes in common things, provided they are not *carried to excess*, and provided *other duties are in their due proportions discharged*. The man who loves art may spend considerable sums in order to encourage it, without reproach; nay, his liberality will be applauded, and yet there is rising the wail of wretchedness from many a squalid home, where the children are crying for the bread that the miserable parents have not to give. The question we naturally put in such a case, is simply whether such an individual has done his part in feeding the hungry and clothing the naked, *as well as* in the encouragement of art, and in the gratification of taste; and surely it is as allowable if, whilst not by any means overlooking home duties, but faithfully discharging them, we wish to devote some small surplus to the gratification of what you may be pleased to designate a sentiment as strong in my case as my neighbour's love of art in his, *viz.*, the love of souls. Man of the world! we would say, be consistent, be fair, deal with my tastes as tenderly as you ask me to deal with yours. If we were to go to you and say, you have no right either to devote your own means to erect that splendid statue which you are endeavouring to raise in order to perpetuate some noble name, nor have you any right to ask others to contribute a single shilling to such an object, whilst there is one miserable cottage, one houseless wanderer, one squalid pauper in the whole broad realm of England; you would rightly tell us that our remonstrance was simply absurd;

and yet it is in precisely similar strain that you chide us for our efforts to sustain missionary work. But it will be said, look at the sums in the aggregate. Their magnitude, we would remark in passing, is very greatly exaggerated; but granting they are large, we can find a parallel. Open the blue books of Parliament, and reckon up the sums which have, during the last thirty years, been spent out of the nation's income in the pursuit of barren geographical discovery, and the many valuable lives which have been sacrificed, and for what? Why, to keep England at the head of maritime adventure, and in the van of discovery! All this excites no unfavourable criticism, nay, it elicits a just meed of applause, the tribute we pay to heroism and endurance; we should not be understood to say one word in disparagement of brave and glorious men, but we *would* say, Is there no parallelism? You who can see so much to admire in the man who goes forth in the *cause of science*, with his life in his hand, to the inhospitable regions of the North, can you find no better name than enthusiast for him who goes forth to similar dangers *in the cause of Christ*?

You who can unhesitatingly justify the outlay of hundreds of thousands, to clear up a merely scientific point, do you at once become niggardly, and parsimonious, and utilitarian, when the idea that rules and actuates, is man's spiritual welfare?

We might add many more instances, where large sums are spent to procure no absolute tangible good in return, and are nevertheless by no means looked upon as wasted. It is evident, therefore, that just as in the case when it was said, "why was not this ointment sold?" the real *gravamen* of the objection lay beneath the surface; so likewise when missionary expenditure is said to be a misapplication of money that might be more advantageously employed, it is not that they who make the remark, care for those at home who are spiritually destitute, but it is the manifestation of that contempt for spiritual religion, and of that practical disbelief in the blessings of the Gospel, which really exist in every unrenowned, unconverted heart. Christ Jesus is still "to the Greeks foolishness." Spend thousands on luxury, art, science, or anything you please, provided it be *earthly*; but on the Gospel, nothing.

We are not saying that duties that lie at our doors may be neglected, any more than that a man might of old lay his gift on the altar, and then feel himself exonerated from ordinary filial obligations—certainly not. This we ought to do, whilst we leave not the other undone; and we think that we may confidently assert, that those who have been the foremost in advancing missionary enterprise, have shown themselves most alive to the claims of spiritual wretchedness at home.

But let us take our real vantage ground, and let us ask, What means the precept, "Preach the Gospel to every creature?" We confess ourselves incapable of understanding the sophistry that can evade its force.

The man who attempts to hinder the cause of Christ, incurs a fearful responsibility. It is bad enough to be neutral and inactive, for has not Christ said, "He that is not with me is against me," but it is far worse to oppose and hinder. It was a wise caution once given to the Jewish Council, to forbear an active opposition to Christ's apostles, "lest haply they might be found fighting against God." *Let it alone*, was the wise advice; if you cannot forward, do not hinder. This we ask of the opponents of missionary work. If it be the sentimentalism they would have us deem it *in principle*, if it be the futile resultless thing they would have us believe it to be *in practice*, it must fall by its own weight; and yet fifty years have passed, and we find missionary work has the same hold on the Christian mind and heart, that it ever had. In spite of errors and mistakes, incident to every scheme that depends for its execution upon fallible man, it has held its ground, and for the one simple reason, that, whatever the *practice* may have been in this or that instance, the *principle* is one which beyond doubt is *sound and scriptural*.

Whatever, however, have been the objections brought against missionary work in general, much more serious have those been which have been urged against our own special branch of labour. It has been stigmatized over and over again as chimerical—undertaken without sufficient reason, and carried on without success. All we

would say in reply to this, that the duty of preaching the Gospel to the Jew is plainly and distinctly inculcated as a special work in Holy Scripture, and on first principles, even if there were not a single convert, we should, as those who reverence the Word, be compelled to take our stand. But how different are really the facts of the case. We might safely appeal to the preceding pages, and leave the matter there, but we would add one recent fact, which is in itself a complete answer to those who would have us believe that nothing is being effected. It is a fact connected with the Home Mission, and one therefore which may be tested without the slightest difficulty. Speaking of the thirteen years during which the Wanderers' Home for inquiring Jews has been opened, Dr. Ewald tells us that from the time the Asylum was opened, (in November 1853,) six hundred and seventy-seven Jews and Jewesses have enjoyed the privileges of the Home; *and that three hundred and twenty-nine of that number, after having received Christian instruction, have been baptized, including twenty-eight families, and eighty-two children.**

From the very circumstance that the field of labour is in great measure at our own doors, difficulties and embarrassments from time to time arise. Committees and missionaries are only fallible men, and both may err in judgment; sometimes even loving tenderness for those who have erred misleads the conclusions which would be correct enough, were the dictates of cold reason only listened to. It is easy to point out these errors, and to give them hard names, and those who have been guilty of wrong doing, are proverbially bitter towards those against whom they have sinned. This is simply human nature, and it is equally human nature to lend too willing an ear to insinuations against others. It is, let us remember, a very easy matter to criticise—a very hard matter at times to decide; but we do think that a reference to the preceding pages will make us feel persuaded that in prayerful simplicity, and with calm sobriety, many a difficult and critical case has been decided. Through evil report and good report,

* See Appendix, p. 381.

there has been but one aim and end invariably kept in view, viz., Israel's good and God's glory ; and it is beyond a doubt that God has blessed the work, and that Paul's experience has often been that of those who guide the operations of the Society—"The things which happened unto me have turned out rather for the furtherance of the Gospel."

Let us go on with our work steadily, truthfully, prayerfully, feeling that our path is a plain one, to sow the seed, the blessed seed of the everlasting Gospel, feeling sure that God will send upon it the early and the latter rain of the Spirit,—that the sunshine and the storm will be sent forth just in their due measure by Him who alone can make it to grow, and that in due time some at least shall spring up, and bear fruit unto everlasting life.

FINIS.

APPENDIX.

BERLIN MISSION, P. 220.

CHRIST Church was completed in 1864. The report for 1865 thus alludes to the fact:—

“The erection of Christ Church may well be considered an era in the history of the Society on the Continent. Three years ago four missionaries and three other friends formed a Committee which has since bought a Mission House and built a Church, which latter cost them about £5000, which, with £1500 for the ground, makes £6500; and this, with the exception of the Society's quota of £1500, had to be collected amongst those who felt an interest in the cause.”

The account of the opening was given by the Rev. J. C. Reichardt, who was present on the occasion, in the following words:—

“When all was ready for the inauguration of the Church, it was arranged that that interesting event should take place on the 23rd November, at 10 o'clock, and a number of friends and contributors from all parts of Germany, and also several of our missionary brethren and their wives, came to Berlin in order to attend.

“The morning of that day was ushered in by snow and rain, but the weather cleared up towards the time of service, and had but little effect on the zeal of those who wished and were able to be present; as the Church, though admission was only by ticket, was quite full long before ten o'clock, and many were obliged to stand during the whole time of service. The persons present were for the most part those really interested in the great object of the Church, and consisted of worshippers from all ranks of society. His Majesty the King was prevented from attending, but sent a kind message to express his interest in the undertaking, and regret that pressing business prevented his coming just at that time.

“Precisely as the clock struck ten, the Clergy and Members of the local Committee, and others officially connected with the Church and Mission, entered and took their various seats, when the beautiful

organ sent forth its soft and charming tones; after which the congregation, according to a printed programme liberally distributed, sang the well-known hymn,—

‘Allein Gott in der Höh’ sei Ehr!’

‘To God alone in the highest be glory!’

Then the Rev. Mr. Lontzer, a Moravian Pastor from Altona, pronounced a short thanksgiving; which was followed by the choir singing the eighty-fourth Psalm: “How amiable are Thy tabernacles, O Lord of Hosts!” The Rev. R. Bellson, the senior missionary and English chaplain, then read the twenty-fourth Psalm from the desk; after which the Rev. Dr. Klee gave an address from the words over the portal of the Church; “This is none other than the house of God:” (Gen. xxviii. 17;) offered up the prayer of consecration, the whole congregation kneeling; and then rising, declared the Church, with all its vessels, &c., now solemnly dedicated to the service of the Triune God; after which the choir chanted beautifully the words, “Holy, Holy, Holy is God.” A hymn now followed; after which it was my privilege to preach from the pulpit the first sermon, taking for my text Isaiah lxii. 11: “Behold, the Lord hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold, thy salvation cometh; Behold, His reward is with Him, and His work before Him.” These words are inscribed within the Church, in letters of gold; and from these I pointed out to the congregation the duty of the Christian Church to preach the Gospel in all its fulness to the people of Israel. After the sermon, and another hymn, Dr. Schultze addressed the congregation, giving an interesting account of the origin and progress of the Church, and also taking the opportunity of thanking all those kind friends and donors who had so liberally come forward to subscribe towards the funds, and to assist in the building of the Church. After the blessing by Dr. Klee, the service concluded at one o’clock, with the hymn,—

‘Nun danket alle Gott!’

‘Now give all thanks to God!’

“When the congregation had left, some few select friends remained to receive the sacrament, administered by brother Bellson and myself; and thus ended this interesting service, which will be long remembered, and will, we trust, be the beginning of a work to convey blessings to both Jews and Gentiles.”

CAIRO, P. 185.

In 1864, Rev. H. C. Reichardt returned home from Cairo, and the Rev. B. W. Wright, Vicar of Norton Cuckney, went out to occupy the station for a time.

The Rev. H. C. Reichardt was subsequently stationed at Corfu.

THE HOME MISSION—WANDERERS' HOME, P. 77.

Dr. Ewald, writing in 1866, gives the following striking summary of the work effected by the Wanderers' Home:—

“The Wanderers' Home is now twelve years old, and we may be allowed to say, that during that period it has endeavoured, with God's assistance, quietly and without ostentation and obtrusion, to carry on the work for which it has been established, namely, as far as the funds will allow, to afford shelter to any member of the house of Israel, of either sex, and whatever age, who is desirous to search God's Holy Word, as to the claims of Jesus of Nazareth to be the Messiah of Israel.

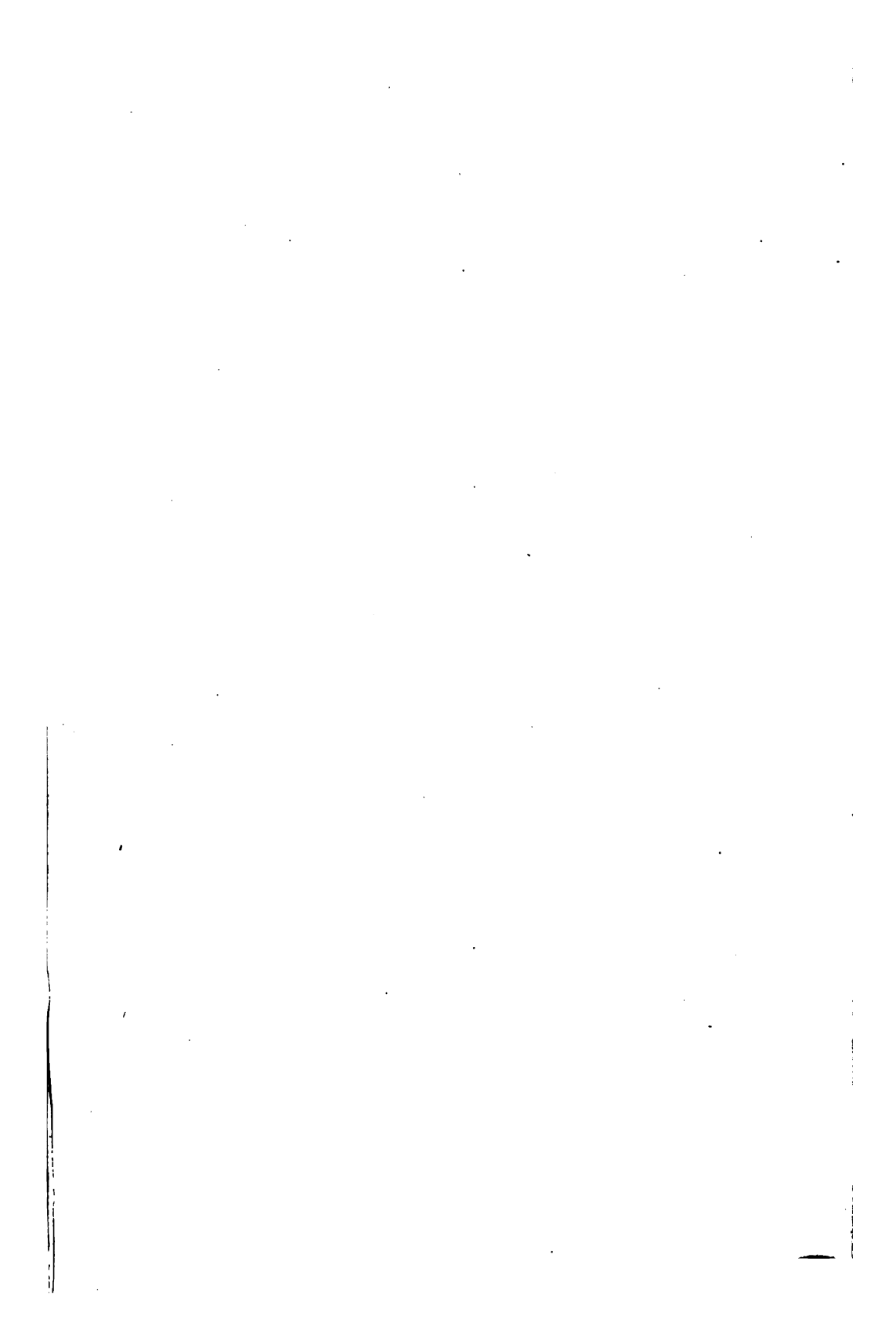
“It rarely has had occasion to appeal publicly for funds, still all its wants have been supplied day by day according to God's promise. *From the time the Asylum was opened, (in November 1853,) six hundred and seventy-seven Jews and Jewesses have enjoyed the privileges of the Home; and three hundred and twenty-nine of that number, after having received Christian instruction, have been baptized, including twenty-eight families, and eighty-two children. Five who first were taken by the hand by this humble institution, are now regularly ordained ministers of the Gospel to the Gentiles; three are missionaries to their own brethren; two are Scripture-readers, and two*

City missionaries ; two are at Theological Colleges on the Continent of Europe, two at Colleges in the United States, and two are studying in the metropolis, with a view of becoming ministers of the everlasting Gospel. There is a little band of Christian Israelites in America, formerly Inmates of the Wanderers' Home, with whom an interesting correspondence is kept up. Some are settled in Germany, and others are in this country, following a variety of occupations. Some, after having fought a good fight and kept the faith, and passed through many trials, have finished their course, and are now at home with the Lord.

“ Around this Asylum cluster yearly a number of Jewish inquirers of all lands, of all ages, and of both sexes, the sick as well as the healthy, the young as well as the aged ; and the humble endeavour is to direct them all to Christ Jesus the Lord. The Wanderers' Home has always one or two, sometimes three Scripture-readers connected with the work, who go amongst their brethren to tell them of Jesus, and encourage those who know the truth to walk according to their high calling in Christ.

“ With all this, the management is very simple. The Home, with its inmates, forms one family. The steward and his wife, both converts from Judaism, preside at the table, and partake of the same food. They have kept the Asylum in perfect order from the time they entered upon their duties, six years ago. Every day's work is commenced with prayer, and finished with prayer, praises and thanksgiving. There have been disappointments, and some sad ones ; there have been mistakes, which God, for Christ's sake, will forgive ; but there have been great blessings vouchsafed to the Wanderers' Home.

“ All praise and glory be to Him whose name is above every name, Jesus Emmanuel, which being interpreted, is ‘ God with us.’ ”



Historical and Tabular Statements.

Patronage.

1809.

Treasurers.

SAMUEL FEARN, ESQ.

THOMAS CHARTERIS, ESQ.

1810.

Vice-Presidents.

RIGHT HON. EARL OF CRAWFORD AND LINDSAY.

„ „ LORD ROBERT SEYMOUR.

„ „ LORD CALTHORPE.

WILLIAM WILBERFORCE, ESQ., M.P.

EBENEZER MAITLAND, ESQ.

JOHN L. GOLDSMITH, ESQ.

MATTHEW WOOD, ESQ. (Alderman).

Treasurer.

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(Nicolas Vansittart, Esq., afterwards Lord Bexley).

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1814.

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" " LORD BISHOP OF MEATH.

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" " EARL OF BESBOROUGH.

" " EARL OF EGMONT.

" " LORD VISCOUNT NORTHLAND.

RIGHT REV. LORD BISHOP OF CLOYNE.

" " LORD BISHOP OF KILLALOE.

" " LORD BISHOP OF MEATH.

RIGHT HON. LORD DUNDAS.

" " LORD CALTHORPE.

" " LORD ERSKINE.

" " LORD ROBERT SEYMOUR.

Vice-President.

HON. GEORGE VERNON.

Treasurer.

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1816.

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HON. AND RIGHT REV. LORD BISHOP OF GLOUCESTER
(Dr. Ryder).

1817.

Vice-Patron.

RIGHT HON. LORD GAMBIER.

Vice-President.

REV. FRANCIS RANDOLPH, D.D.

1818.

Vice-Patron.

RIGHT REV. LORD BISHOP OF KILKENNY.

Vice-Presidents.

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SIR DIGBY MACKWORTH, BART.
VICE-ADMIRAL SIR JAMES SAUMAREZ, BART., K.B.

1819.

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RIGHT REV. LORD BISHOP OF LIMERICK.

Vice-Presidents.

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W. T. MONEY, ESQ., M.P.

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Bart).

1820.

Vice-Presidents.

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1822.

SIR CLAUDIUS S. HUNTER, BART.

1823.

Vice-Patrons.

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RIGHT HON. LORD BEXLEY (formerly Right Hon. Nicolas
Vansittart).

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HENRY DRUMMOND, ESQ.

1824.

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COVENTRY.

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1826. *Vice-Patrons.*

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" " EARL OF ROCKSavage (now Marquis of
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1835. RIGHT HON. LORD ASHLEY (now Earl of Shaftesbury).

1837. *Patron.*

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Vice-Patrons.

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Bagot).

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(Dr. Monk).

- „ „ „ BISHOP OF EXETER (Dr. Phillpotts).
 „ „ „ BISHOP OF ELY (Dr. Allen).
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 „ „ „ BISHOP OF SALISBURY (Dr. Denison).
 „ „ „ BISHOP OF HEREFORD (Dr. Musgrave,
 now Archbishop of York).
 „ „ „ BISHOP OF PETERBOROUGH (Dr. Davys).
 „ „ „ BISHOP OF LICHFIELD (Dr. Bowstead).
 „ „ „ BISHOP OF ST. DAVID'S (Dr. Thirlwall).
 „ „ „ BISHOP OF WORCESTER (Dr. Pepys).
 „ „ „ BISHOP OF SODOR AND MAN (Dr. Short,
 now Bishop of St. Asaph).
 „ „ „ BISHOP OF THE UNITED CHURCH OF
 ENGLAND AND IRELAND IN JERUSALEM (Dr. Alex-
 ander).

HIS EXCELLENCY THE CHEVALIER BUNSEN.

LORD CLAUD HAMILTON, M.P.

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 HIS GRACE THE DUKE OF MANCHESTER.

RIGHT REV. LORD BISHOP OF CALCUTTA (Dr. Wilson).

1844. „ „ „ BISHOP OF LICHFIELD (Dr. Lonsdale).
Vice-President.

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Vice-Patrons.

1846. RIGHT REV. LORD BISHOP OF ELY (Dr. Turton).
 „ „ „ BISHOP OF OXFORD (Dr. S. Wilberforce).
 „ „ „ BISHOP OF THE UNITED CHURCH OF
 ENGLAND AND IRELAND IN JERUSALEM (Dr. Gobat).

1847. „ „ „ BISHOP OF ST. ASAPH (Dr. Short).
 HON. AND RIGHT REV. LORD BISHOP OF SODOR AND MAN
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 RIGHT HON. LORD GLENELG.

Patron.

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President.

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Vice-Patron.

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Vice-President.

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Vice-Patrons.

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" " " BISHOP OF NORWICH (Dr. Stanley).

" " " BISHOP OF MADRAS (Dr. Dealtry).

" " " BISHOP OF LLANDAFF (Dr. Ollivant).

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Vice-President.

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Vice-Patron.

1853. RIGHT REV. THE BISHOP OF OHIO, U.S. (Dr. McIlvaine).

Vice-President.

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Vice-Patrons.

1855. RIGHT REV. LORD BISHOP OF SALISBURY (Dr. Hamilton).

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RIGHT REV. LORD BISHOP OF GLOUCESTER AND BRISTOL (Dr. Baring).

" " " BISHOP OF GRAHAM'S TOWN (Dr. Cotterill).

" " " BISHOP OF RUPERT'S LAND (Dr. Anderson).

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RIGHT REV. LORD BISHOP OF VICTORIA (Dr. Smith).

" " " SIERRA LEONE (Dr. Bowen).

Honorary Life Governors.

(In consideration of having rendered most essential Services to the Society.)

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 REV. G. B. MITCHELL, Rector of St. Mary's, Leicester.
 REV. LEGH RICHMOND, M.A., Rector of Turvey, Beds.
 REV. BENJAMIN RAYSON, Wakefield.
 REV. WILLIAM THISTLETHWAITE, M.A., Rector of Bolton.
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1816. **CLEARDO NAUDI, M.D.**, Professor of Chemistry in the University of Valetta, Malta.
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 COLLIN, MR. MICHAEL, Penton Row, Walworth.
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1855.	REV. J. K. TUCKER, Northwich, Cheshire. (General.)

Anniversary Sermons from 1809 to 1858.

DATE.	PREACHER.	TEXT.	WHERE PREACHED.
1809. Dec. 26	Rev. J. Wilcox, M.A.	Psaln cii. 13, 14...	St. Bride's, Fleet Street.
1810. June 13	Rev. John Sutcliff	Isaiah ii. 5	Jews' Chapel, Spitalfields.
1811. " 5	Rev. Thomas Scott, M.A.	Zechariah viii. 23..	Church of St. Lawrence, Jewry.
1812. May 20	Rev. H. Draper, D.D.	Jews' Chapel, Spitalfields.
1813. " 6	Rev. Charles Simeon, M.A.	Deut. xxxii. 21....	St. Antholin's, Watling Street.
1814. " 5	Rev. Ed. Williams, D.D.	Romans x. 1—4 ..	Jews' Chapel, Spitalfields.
1815. " 4	Rev. William Marsh, M.A.	Romans xi. 9	St. Clement Danes.
1816. " 3	Rev. W. R. Collyer, D.D.	Luke ii. 32.	Jews' Chapel, Spitalfields.
1817. " 9	Rev. Francis Randolph, D.D.	Isaiah xl. 1, 2.	Church of St. Clement Danes.
1818. " 8	Rev. James Hall (of Edinburgh)	Jews' Chapel, Spitalfields.
1819. " 7	Hon. and Very Rev. the Dean of Wells (Dr. Ryder)	Luke xxiii. 34....	St. Bride's, Fleet Street.
1820. " 6	Rev. W. Cooper (of Dublin)	Zechariah xii. 10 ..	Jews' Chapel, Spitalfields.
1821. " 4	Rev. J. W. Cunningham, M.A.	Numbers xxiii. 8....	Church of St. Lawrence, Jewry.
1822. " 3	Rev. William Dealtry, B.D.	Lam. iv. 1, 2.	St. Anne's, Soho.
1823. " 9	Rev. Leigh Richmond	Rom. xi. 28, last part	St. Anne's, Blackfriars.
1824. " 8	Rev. D. Wilson, M.A. (aft. Ep. of Calcutta)	Romans xi. 25—27..	St. Anne's, Soho.
1825. " 7	Rev. Basil Woodd, M.A.	Genesis xii. 1—3..	St. Peter's, Cornhill.
1826. " 6	Rev. Lewis Way, M.A.	Hab. iii. 17—19....	Tavistock Episcopal Chap., Long Acre.
1827. " 5	Rev. Charles Simeon, M.A.	Ezek. xxxvii. 1—6..	St. Paul's, Covent Garden.
1828. " 4	Rev. R. Beacheroff	John xix. 19—22..	St. Anne's, Blackfriars.
1829. " 3	Rev. Edward Cooper, M.A.	Romans xi. 30—33..	St. Paul's, Covent Garden.
1830. " 2	Rev. Edward Cox, M.A.	Luke xxiv. 47....	St. Anne's, Blackfriars.

DATE.	PREACHER.	TEXT.	WHERE PREACHED.
1820. May	Hon. and Rev. Gerard T. Noel, M.A. . .	Luke ii. 30—32. . .	} St. Paul's, Covent Garden.
1821. "	Rev. William Bushe, M.A.	Numbers x. 29	
1822. Apl. 18	Rev. George Stanley Faber, B.D.	Isaiah lx. 1—5	
1823. May	Rev. W. Thistlethwaite, M.A.	Romans x. 1	
1824. "	Rev. Leigh Richmond	Isaiah xlii. 21	
1825. "	Rev. G. Hamilton, M.A.	Jeremiah xxxii. 42 . .	
1826. "	Rev. Hugh McNeile, M.A.	John i. 49	
1827. "	Rev. William Marsh, M.A.	Luke xix. 41	
1828. "	Rev. T. Thomason, M.A.	Isaiah xxx. 18	
1829. "	Rev. Charles Jerram, M.A.	Nehemiah vi. 3	
1830. "	Rev. George Hodson, M.A.	Num. xxiii. 19—23 . .	} St. Clement Danes.
1831. "	Rev. J. Haldane Stewart, M.A.	Isaiah lx. 20	
1832. "	Rev. William Jowett, M.A.	2 Cor. iii. 12—18 . .	
1833. "	Rev. Alexander McCaul, M.A.	Romans x. 12—15 . .	
1834. "	Rev. E. Bickersteth	Isaiah lxii. 10—12 . .	
1835. "	Rev. F. Goode, M.A.	Luke ii. 32.	
1836. "	Rev. Hugh Stowell, M.A.	Romans xv. 27	
1837. "	Rev. James Scholefield, M.A.	Isaiah lxiv. 1—4 . . .	
1838. "	Rev. W. W. Pym, M.A.	Jer. xxx. 21—24; xxxi. 1—4	
1839. "	Rev. Thomas Tattershall, D.D.	Rom. xi. pt. 26 ver. . .	} Episcopal Jews' Chapel, Palestine Pl.
1840. "	Rev. H. V. Elliott, M.A.	Num. xxiii. 9; xxiv. 9 .	
1841. "	Right Rev. Lord Bishop of Durham (Dr. Longley)	Romans xi. 12	
1842. "	Rev. Chancellor Raikes, M.A.	Romans xi. 29	

DATE.	PREACHER.	TEXT.	WHERE PREACHED.
1843. May 4	Right Hon. and Right Rev. Lord Bishop of London (Dr. Blomfield)	Romans xi. 1.....	Episcopal Jews' Chapel, Palestine Pl.
1844. " 2	Right Rev. Lord Bishop of Winchester (Dr. C. R. Sumner)	Isaiah lxvi. 18.....	
1845. " 8	Right Rev. Lord Bishop of Chester (Dr. J. B. Sumner)	Isaiah xliii. 21.....	
1846. " 7	Rev. Hugh McNeile, D.D.	Luke xxiv. 47.....	Christ Church, Newgate Street.
1847. " 6	Rev. W. Dalton, B.D.	Daniel xii. 1, 2.....	
1848. " 4	Right Rev. Lord Bishop of Oxford (Dr. S. Wilberforce)	Matthew xxiii. 39..	
1849. " 3	Hon. & Rev. H. Montagu Villiers, M.A. (now Bishop of Carlisle)	John x. 35.....	Episcopal Jews' Chapel, Palestine Pl.
1850. " 2	Ven. Joseph C. Wigram, M.A.	Isaiah liv. 2, 3.....	
1851. " 8	Rev. W. R. Fremantle, M.A.	Ephesians ii. 14. .	
1852. " 6	Rev. T. R. Birks, M.A.	Romans i. 16.....	Trinity Church, Marylebone.
1853. " 5	Rev. C. J. Goodhart, M.A.	Gal. iii. part 16 ver.	
1854. " 4	Rev. John C. Miller, M.A.	Matthew xxi. 43...	
1855. " 3	Rev. William Cadman, M.A.	Acts iii. 19—21. .	Trinity Ch., Little Queen St., Holborn.
1856. " 8	Rev. Robert Bickersteth, M.A. (now Bishop of Ripon)	Romans xi. 12.....	
1857. " 7	Rev. Alfred Moritz Myers.	Romans xi. 28	Episcopal Jews' Chapel.
	Rev. George Fisk, LL.B.	Romans xi. 5	
1858. " 6	Rev. Henry A. Stern.	Lamentations i. 12.	
	Rev. J. C. Ryle, B.A.	Jeremiah xxxi. 10.	Parish Church of St. Marylebone.
	Rev. James Cohen, M.A.	Isaiah lxxv. 8	Episcopal Jews' Chapel.

Alphabetical List of Speakers
AT THE
ANNIVERSARY MEETINGS OF THE SOCIETY,
FROM THE YEAR 1813 TO 1858.

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- | | |
|--|--|
| Alexander, Rev. M. S., 1830, 1834. | CALTHORPE, Lord, 1814, 1816,
1820 to 1823. |
| Allen, Rev. W., 1828. | Calthorpe, Hon. Mr., 1822. |
| Ardagh, Dean of, 1837. | CARLISLE, Bishop of, 1857. (See
"Villiers.") |
| ASHLEY, Rt. Hon. Lord, 1837,
1839, 1841, 1842, 1843, 1845
to 1851. (See "Shaftesbury.") | Cashel, Bishop of, 1854, 1856. |
| Ayerst, Rev. W., 1837, 1858. | Caswell, Rev. H., 1843. |
| Babington, T., Esq., 1813, 1815,
1817, 1818, 1820. | Chester, Bishop of, 1845, 1846. |
| Ball, Rev. John, 1834. | Cholmondeley, Marquis of, 1846. |
| BABING, Sir T., 1816 to 1821,
1823 to 1830, 1832, 1834 to
1837, 1839 to 1845. | Cohen, Rev. J., 1851, 1856. |
| Barth, Rev. Dr., 1850. | Collyer, Rev. D., 1813 to 1815. |
| Beachcroft, Rev. R., 1815. | Cooper, Rev. E., 1818, 1819. |
| Beamish, Rev. H., 1835. | Courtney, Rev. Mr., 1815. |
| Becker, Rev. F. W., 1858. | Cowen, Rev. Mr., 1815. |
| BEXLEY, Rt. Hon. Lord, 1823,
1827, 1828, 1830, 1831. | Cowper, Hon. W. F., 1846 to
1848. |
| BICKERSTETH, Rev. E., 1817,
1828, 1830, 1832 to 1837,
1839, 1841 to 1845, 1847 to
1849. | Cox, Rev. Robert, 1818. |
| Bickersteth, Rev. Robert, 1855. | Craig, Rev. J., 1850. |
| Birks, Rev. T. R., 1848. | Crawford and Lindsay, Earl of,
1813. |
| Blakiston, Sir M., Bart., 1848. | CUNNINGHAM, Rev. F. W.,
1816, 1817, 1819, 1822, 1825,
1826, 1829, 1830, 1834, 1835,
1837, 1843. |
| Blandford, Marquis of, 1849, 1857. | Cunningham, Rev. Francis, 1834,
1838. |
| Boutflower, C., Esq., 1840. | Cuninghame, W., Esq., 1813,
1817, 1823. |
| Bowen, Rev. J., 1856. | Dallas, Rev. A., 1847. |
| Brown, Rev. J., 1822. | Dalton, Rev. W., 1831. |
| Bruce, Rev. W., 1856. | Dealtry, Rev. W., 1815. |
| Bunsen, Chevalier, 1839, 1842. | Draper, Rev. Dr., 1813. |
| Burnett, Rev. J., 1827. | Drummond, H., Esq., 1829, 1830. |
| Burn, Rev. E., 1821, 1827. | Dwight, Rev. Sereno, 1825. |
| Bushe, Rev. W., 1821. | Elliott, Rev. H. V., 1840. |
| Cadman, Rev. W., 1851, 1857. | Erskine, Hon. and Rev. H. D., 1834. |

- EVANSON, Rev. W. A., 1833.
 EWALD, Rev. F. C., 1845, 1851, 1852, 1854, 1855.
 FARISH, Rev. Professor, 1818.
 FISK, Rev. G., 1854.
 FLETCHER, Rev. Alex., 1813.
 FREMANTLE, Rev. W. R., 1841, 1843 to 1849, 1852, 1853, 1855, 1857, 1858.
 FREY, Rev. J. S., 1813 to 1815.
 GAMBIER, Rt. Hon. Lord, 1817 to 1820, 1822.
 GARBETT, Rev. E., 1856.
 GLENELG, Right Hon. Lord, 1847.
 GLOUCESTER, Bishop of, 1816 to 1818, 1820, 1821, 1823.
 GOBAT, Rev. S., 1838.
 GOODHART, Rev. C. J., 1839, 1841, 1848.
 GRANT, R., Esq., 1816 to 1818, 1820 to 1822.
 GRIMSHAW, Rev. T. S., 1814, 1815, 1836 to 1839, 1841, 1845, 1846, 1848, 1849.
 HALL, Rev. James, 1813.
 HALL, Rev. John, 1836.
 HAMILTON, Rev. G., 1825.
 HAMILTON, Lord C., 1849, 1852.
 HARCOURT, Rear-Adm. F. V., 1851.
 HATCHARD, Rev. J., 1825, 1833.
 HAUSMEISTER, Rev. J. A., 1849.
 HAWTREY, Rev. C. S., 1815.
 HOARE, Ven. Archd., 1830, 1831.
 HOARE, Rev. E., 1850.
 HUNTER, Sir C. S., 1821, 1846.
 INGLIS, Sir R. H., Bart., 1822, 1844, 1847, 1850, 1851, 1853.
 IRVING, Rev. E., 1826.
 JETTER, Rev. A., 1857.
 JONES, Rev. E. J., 1813.
 JOWETT, Rev. W., 1821, 1829, 1832.
 KENT, H. R. H. the Duke of, 1814
 KUNTZE, Rev. E., 1836.
 LABOUCHERE, J., Esq., 1834, 1840, 1847, 1849.
 LATTER, Major-Gen., 1840.
 LICHFIELD, Bishop of, 1825 to 1832, 1835.
 LONDON, Bp. of, (Dr. Tait,) 1858.
 M'CAUL, Rev. Dr., 1833, 1842, 1843, 1849, 1850, 1852, 1855.
 MACGOWAN, E., Esq., M.D., 1849.
 MACKWORTH, Sir D., 1819, 1823, 1848.
 MANN, Rev. W., 1813.
 MARSH, Rev. W., 1817, 1819, 1823, 1826, 1829, 1831, 1832, 1834, 1838 to 1840, 1842 to 1854, 1858.
 MAYNARD, Capt., 1826.
 MAYO, Earl of, 1854.
 MEATH, Bishop of, 1855.
 MELBOURNE, Bishop of, 1855.
 MERLE D'AUBIGNE, Rev. J. H., 1838.
 MILLER, Rev. J. C., 1851, 1854.
 MINTON, Rev. S., 1857.
 MITCHELL, Rev. C. B., 1813.
 McNEILE, Rev. Hugh, 1826 to 1828, 1845, 1846, 1852, 1853, 1858.
 MOORE, Rev. D., 1852.
 MORTIMER, Rev. T., 1830.
 MOUNTSANDFORD, Lord, 1831, 1832.
 MYERS, Rev. A. M., 1850.
 NICOLAYSON, Rev. J., 1837.
 NOEL, Hon. & Rev. G., 1814, 1815, 1819, 1820, 1825 to 1829, 1832.
 NOEL, Hon. Capt., 1826.
 NOEL, Hon. and Rev. B., 1828.
 NOLAN, Rev. T., 1847, 1851.
 OHIO, Bishop of, 1835, 1853.
 ORDE, Major-General, 1827.
 OWEN, Rev. John, 1818, 1819.
 PATTERSON, Rev. —, 1817, 1823.

- Payne, Joseph, Esq., 1851.
 Pinkerton, Rev. Dr., 1823, 1826.
 PLUMPTRE, J. P., Esq., M.P.,
 1835, 1847, 1851, 1853.
 PYM, Rev. W. W., 1838, 1839,
 1843, 1845, 1849, 1852.
 Randolph, Rev. Dr., 1814.
 Reeve, Rev. J. W., 1855.
 Reichardt, Rev. J. C., 1829, 1831,
 1853.
 Rhodes, Rev. E. D., 1844.
 RICHMOND, Rev. L., 1816, 1819,
 1821, 1822.
 Ripon, Bishop of, 1839, 1840,
 1842, 1844.
 Roe, Rev. P., 1820, 1836.
 Rocksavage, Lord, 1825.
 ROSE, Right Hon. Sir GEORGE H.,
 1823, 1825 to 1829, 1831, 1833,
 1838 to 1841, 1844, 1846.
 Ruell, Rev. D., 1822.
 Salisbury, Dean of, 1841.
 Saumarez, Admiral Sir J., 1818,
 1820.
 SHAFTESBURY, Earl of, 1852
 to 1858.
 Shaw, Rev. R., 1833.
 Shaw, B., Esq., 1852.
 Sierra Leone, Bishop of, 1854.
 SIRR, Rev. J. D'Arcy, 1842.
 SIMEON, Rev. C., 1813 to 1817,
 1819 to 1822, 1825 to 1830,
 1832, 1835.
 Solomon, Rev. B. N., 1820, 1821.
 Staffer, Professor, 1823.
 Stern, Rev. H. A., 1857.
 STEWART, Rev. J. H., 1827,
 1828, 1830, 1832, 1834, 1838,
 1840, 1841, 1844, 1846, 1852.
 STOWELL, Rev. H., 1833, 1835
 to 1838, 1840, 1842 to 1846,
 1848, 1849, 1851, 1853, 1854,
 1856, 1858.
 Strachan, J. M., Esq., 1850.
 Sultan Katagary, 1817.
 Thelwall, Rev. A. S., 1831.
 Thistlethwaite, Rev. W., 1823.
 Thomas, Rev. A., 1836.
 Tholuck, Professor, 1825, 1835.
 Thornton, H., Esq., M.P., 1813.
 Thorpe, Rev. Dr., 1813.
 TOTTENHAM, Rev. E., 1834,
 1837, 1840, 1842, 1843, 1847,
 1848, 1851.
 Treschow, Rev. P., 1822.
 Trotter, R., Esq., 1854.
 Tyng, Rev. Dr., 1842, 1853.
 Venn, Rev. H., 1854.
 Vermont, Bishop of, 1839.
 Vernon, Hon. Geo., 1815.
 Villiers, Hon. and Rev. M., 1842,
 1850. (See Bishop of Carlisle.)
 WAY, Rev. LEWIS, 1813 to 1815,
 1817, 1819, 1821, 1822, 1826.
 WAY, Rev. William, 1814.
 Way, Sir Gregory, 1823.
 Wells, Ven. Dean of, (Dr. Ryder,)
 1813, 1815. (See Bishop of
 Gloucester.)
 WILBERFORCE, W., Esq., M.P.,
 1813 to 1815, 1817 to 1820, 1828.
 WILSON, Rev. D., (afterwards
 Bishop of Calcutta,) 1815,
 1819, 1821, 1822, 1828, 1829.
 Wilson, Rev. D., 1836, 1850.
 Winchester, Bishop of, 1844.
 Woodd, Rev. Basil, 1815, 1817.
 WOODROFFE, Rev. T., 1835,
 1836, 1840, 1841, 1846.
 Wolff, Rev. J., 1835, 1838, 1845.
 Yakob, Asaad, 1838.
 Young, Rev. Dr., 1813.

Anniversary Meetings.

1809.	City of London Tavern.	Earl of Crawford & Lindsay, in the Chair.
1810.	Ditto,	ditto,
1811.	Freemasons' Hall.	W. Wilberforce, Esq., M.P.,
1812.	Old London Tavern.	Right Rev. Bishop of Meath,
1813.	Freemasons' Hall.	Right Hon. Lord Dundas,
1814.	Freemasons' Hall.	H.R.H. the DUKE OF KENT,
1815 to 1820.	Freemasons' Hall.	Sir T. Baring, Bt., M.P.,
1821.	King's Concert Room, Haymarket,	ditto,
1822.	Egyptian Hall, Mansion House.	The Lord Mayor,
1823 to 1830.	Freemasons' Hall.	Sir T. Baring, Bart.,
1831, 1832.	Exeter Hall.	Sir T. Baring, Bart.,
1833.	ditto.	Bishop of Lichfield and Coventry,
1834 to 1837.	ditto.	Sir T. Baring, Bart.,
1838.	ditto.	Right Hon. Sir George Rose,
1839 to 1845.	ditto.	Sir T. Baring, Bart.,
1846 to 1858.	ditto.	Right Hon. Lord Ashley, M.P., now Earl of Shaftesbury,

Septennial AVERAGE of Income and Expenditure.

Period.	Ann. Sub- scriptions	Dona- tions.	Associations	Legacies.	Special Funds.	Divi- dends.	Total Income.	Total Expenditure
	£	£	£	£	£	£	£	£
1810—16	420	2,714	4,463	49	935	2	8,583	8,532
1817—23	848	688	5,688	302	1,617	14	9,157	9,120
1824—30	836	650	10,051	476	1,050	70	13,139	13,927
1831—37	687	856	9,367	837	904	12	12,663	11,445
1838—44	881	1,634	16,490	834	2,612	110	22,561	21,545
1845—51	1,031	1,298	20,905	2,309	2,250	378	28,171	27,087
1852—58	1,006	1,680	22,499	2,451	666	2,150	30,452	29,997

Missionary Stations and Agents of the Society, February 15, 1858.

No.	STATIONS.	MISSIONARY AGENTS.	Date of Appointment.	Ordained Missionaries.	Unordained Ministers, and other Agents.	Colporteurs, Scripture Readers, and Depositories.	School Masters and School Mistresses.	TOTALS.
1	London	Cartwright, Rev. J. B., Chaplain Reichardt, Rev. J. C. Ewald, * Rev. Dr. F. C. Margolouth, * Mr. E. Rosenfeldt, * Mr. S. P., Scripture Reader A Depository	1826 1824 1832 1850 1860	3	2	2	3	10
2	Liverpool	A Mission Assistant		1	0	0	0	1
3	Bristol	School Matron	1851	0	1	0	0	1
4	Amsterdam	School Master	1841	1	0	1	0	2
5	Rotterdam	Hirsch, * Rev. D. J. Hodges, Mr. E. R. Pauli, * Rev. C. W. H. A Colporteur *		0	0	1	0	1
6	Gothenburg	A Colporteur *	1825	0	1	0	0	1
7	Paris	Monitz, * Mr. J. C. Markheim, * Mr. H. A. Hausmeister, * Rev. J. A. Hechler, Rev. D. A Colporteur	1860 1832 1832 1854	0 1 1 1	0 0 0 0	0 0 0 1	0 0 0 0	1 1 1 2
9	Mulhouse	Schlochow, * Mr. E. Lauria, * Rev. C. L. A Scripture Reader	1851 1846	0 1	0 0	0 1	0 0	1 2
10	Turin	Stockfeld, Rev. J. A Colporteur	1825	1	0	1	0	2
11	Creuznach	A Colporteur	1842	1	0	1	0	2
12	Frankfurt-on-the-Maine	Poper, * Rev. H. A Colporteur *		0	1	0	0	1
13	Nürnberg and Furth	Deutch, * Mr. H. S. C. F. G.	1829	0	1	0	0	1

15	Hamburg	Becker, Rev. F. W.	1821	2	0	2	0	4
16	Berlin	West, Rev. J. C. H.	1831	2	2	3	0	7
		Two Colporteurs**						
		Bellson, * Rev. R.	1831					
		Klee, Rev. Dr. C. H.	1857					
		Biesenthal, * Dr. J. H. R.	1850					
		Gans, Mr. C. A. F.	1851					
		A Depositary						
		Two Colporteurs**						
17	Danzig	Lawrence, Rev. H.	1828	2	0	1	0	3
		Noesgen, Rev. C. W.	1832					
		A Colporteur*						
18	Königsberg	Tartakover, * Rev. E. M.	1842	1	1	0	0	2
		Golding, * Mr. T. W.	1844					
19	Posen	Grad, Rev. J. H.	1827	1	2	1	11	15
		Skolkowski, * Mr. J.	1848					
		Fenner, Mr. W.	1857					
		Naake, Mr.						
20	Fraustadt and Lissa	Eleven School Masters						
		Blum, * Mr. E.	1849	0	2	0	0	2
21	Breslau	Waschitscheck, Mr. J. J.	1829					
		Hartmann, Rev. J. C.	1827	2	4	0	0	6
		Behrens, * Rev. A. I.	1843					
		Lange, Mr. J. G.	1829					
		Zuckertort, * Mr. G. J.	1835					
		Neumann, * Dr.						
		Romann, Mr. A. N. *	1851	0	2	0	0	2
22	Cracow	Two Agents*						
23	Constantinople	Stern, * Rev. H. A.	1844	3	2	1	3	9
		Goldberg, * Rev. J. B.	1846					
		Barchay, Rev. J.	1858					
		Leitner, * Dr. M. (Medical Missionary)	1853					
		Newman, * Mr. C. S.	1857					
		School Master* and 2 Mistresses						
24	Jassy	A Colporteur*		0	1	1	3	5
		Mayer, * Mr. W.	1853					
		Cohen, * Mr. J. School Master	1854					
		School Master and Mistress						
		Assistant Master*						

Missionary Stations and Agents of the Society—Continued.

No.	STATIONS.	MISSIONARY AGENTS.	Date of Appointment.	Ordained Missionaries.	Unordained Missionaries, and other Agents.	Colporteurs, Scripture Readers, and Depositionaries.	School Masters and Mistresses.	TOTALS.
25	Bucharest	Kleinhenn, Mr. F. G. Nürnberg, * Mr. N. A Missionary Assistant* (Mr. Iliewitz) .. School Master and Mistress .. Brühl, * Rev. J. H. Eppstein, * Mr. J. M. A Mission Assistant* .. A Colporteur* .. Crawford, Rev. H. Hefter, * Rev. D. A. Bailey, Rev. W. A Scripture Reader* .. A Depositary* .. Lay Assistant and Custodian of Premises .. Macgowan, Dr. E., Physician .. Atkinson, E. Esq., Surgeon .. House Steward* .. Two Dispensers* .. Two Masters of Trade .. A Depositary* .. Reichardt, Rev. H. C. Tanner, Rev. J. Greiver, * Mr. Levi .. School Master and Mistress .. Ginsburg, * Mr. J. B.	1844 1857 1866 1851 1857 1851 1853 1855 1841 1856 1848 1857 1856 1856	0 1 3	2 1 8	1 2 2	2 0 0	5 4 13
26	Bagdad							
27	Jerusalem							
28	Jaffa							
29	Cairo							
30	Constantina							
		Total		29	35	24	24	112

* All so designated, are Jewish Converts, 55 in all.

List of Publications of the Society,

FROM 1809 TO 1858.

BOOKS, APPEALS, &c.

*N.B.—Those marked with an asterisk * are out of print.*

- 1809.* The Original Plan and Rules of the Society, with an Address from the Committee of the London Society to Christians of every denomination. 8vo., 12 pp.
- * "The Obligations of Christians to attempt the Conversion of the Jews." 8vo., 54 pp. By "A Presbyterian of the Church of England."
 - * "A Letter to the English Israelite;" in Answer to his Observations on the Mission of C. F. Frey for the Conversion of the Jews. 8vo., 48 pp. By "Perseverans."
1810. Remarks upon David Levi's Dissertations on the Prophecies relative to the Messiah. 8vo., 190 pp. By "Talib."
- * The Duty of Christians to Seek the Salvation of Israel. 8vo., 12 pp. Considerations respecting the Jews, and in favour of the Measures adopted by the London Society. 8vo., 52 pp. By "A. L. O. J."
- 1812.* A Brief Survey of the Ways of God to Man; introductory to a New Translation of the New Testament into pure Biblical Hebrew. 8vo. 30 pp. By the Rev. F. Wollaston, LL.B.
- A Short and Easy Method with the Jews; wherein the certainty of the Christian Religion is demonstrated. 8vo., 184 pp. By the Rev. C. Leslie, M.A.
 - A Letter to some Jews, Authors of a Memorial addressed to Dr. Teller of Berlin. 8vo., 96 pp. By J. A. De Luc, F.R.S.
 - * An Appeal to the Humanity of the English Nation on behalf of the Jews. 8vo., 31 pp.
- 1814.* The Restoration of Israel, by R. Joseph Crool; and an Answer, by the Rev. Thomas Scott, M.A. 8vo., 340 pp.
- A Letter to the London Society, containing Strictures on the Letter of a Jewish Correspondent. 8vo., 32 pp. By "Talib."
 - An Address to the Nation and People of the God of Abraham. 8vo., 52 pp. By the Rev. Melville Horne.
1815. Selection of Psalms and Hymns, for the use of the Congregation at the Episcopal Jews' Chapel. 12mo. By the Rev. C. S. Hawtrey, M.A., the Chaplain.
- 1816.* A Hebrew Grammar; in the Way of Question and Answer.
- 1818.* The History of the Jews, from the Destruction of Jerusalem to the present time. 8vo., 576 pp. By Hannah Adams, of Boston, U. S.
- 1821.* "A Scriptural View of the Duty of Christians to endeavour to promote Christianity amongst the Jews;" two Speeches—one delivered at Belfast, by the Rev. W. Bushe, M.A.; and the other at Cork, by the Rev. W. Evanson, M.A.
- * Remarks on the Censures of the Authorized Version of the Holy Scriptures, contained in a Pamphlet, by the Rev. Hart Symons, translated from the Hebrew, by Solomon Ezekiel. By the Rev. John Rogers, M.A.
 - * Observations on the Rev. Hart Symons's late Publication, entitled, "A Light to the House of Israel." By the Rev. G. Hamilton.

- 1822.* A Summary Account of the Origin, Proceedings, and Success of the London Society, &c., with Answers to Objections, and an Appeal to Christians. 12mo., 40 pp. By the Rev. C. S. Hawtrey, M.A.
1823. Extracts from a Work, entitled, "Observations upon the Prophecies relating to the Restoration of the Jews." By Joseph Eyre, Esq. 12mo., 74 pp.
- * An Address, delivered at Malta, by the Rev. Joseph Wolff.
- 1827.* Missionary Journal and Memoir of the Rev. Joseph Wolff, comprising his first Visit to Palestine in the years 1821 and 1822. Written by himself. (Second edition.)
1828. Psalms, Hymns, and Prayers, for the Conversion of the Jews. 12mo.
- 1833.* "Jewish Messenger," Nos. 1 to 15.
1834. Questions and Answers, Nos. 1 to 13. 8vo., 52 pp.
- "Songs of Zion," a Selection of English and German Hymns, with Hebrew Translation. By Stanislaus Hoga.
1836. "Old Paths;" or, a Comparison of the Principles and Doctrines of Modern Judaism with the Religion of Moses and the Prophets. 12mo. By the Rev. A. M'Caul, A.M.
- A Minister's Address to his Flock: on occasion of the First Meeting to assist the London Society. 12mo., 16 pp.
1837. Rabbi David Kimchi's Commentary upon the Prophecies of Zechariah: translated from the Hebrew, with Notes and Observation, &c. 8vo., 188 pp. By the Rev. A. M'Caul, A.M.
1837. The Object, Means, and Success of the London Society, &c. 8vo., 4 pp.
- * An Appeal on behalf of the Hebrew Church at Jerusalem.
- Claims of the Jews on all Christians for a liberal Distribution of the Holy Scriptures. 8vo., 4 pp.
1839. Israel Avenged: by Don Isaac Orobio. Translated and Answered, in Three Parts. 8vo., 198 pp. By the Rev. A. M'Caul, D.D.
1840. A Grammar of the English Language for the use of Hebrews, in Hebrew. 8vo. By S. Hoga.
- A Statement respecting the Persecutions of the Jews at Damascus. 8vo., 21 pp. By Mr. G. W. Pieritz.
- Reasons for believing that the Charge lately revived against the Jewish People is a Baseless Falsehood. 8vo., 58 pp. By the Rev. A. M'Caul, D.D.
- New Testament Evidence to prove that the Jews are to be restored to the Land of Israel. 12mo., 24 pp. By the Rev. A. M'Caul, D.D. *English and Dutch.*
1841. An Address on behalf of the London Society. 32mo., 12 pp. By the Rev. E. Bickersteth.
1843. Scriptural Studies relating to the Conversion and Restoration of the Jews. 12mo., 12 pp. By the Rev. E. Bickersteth.
- The Time to Favour Zion, and the Way to do it. An Address. 12mo., 32 pp. By the Rev. T. Carr.
- The Jews in China. 12mo., 86 pp. By James Finn.
1844. The Gentile Caring for the Jew. 32mo., 10 pp.
- 1845.* Three Dialogues on the Jews and their Claims. 12mo., 16 pp.
- 1846.* An Address to Christians on behalf of Destitute Jews. 32mo., 12 pp., by the Rev. E. Bickersteth.
- The Conversion and Restoration of the Jews. By the Rev. A. M'Caul, D.D.
- A Selection of Hymns, sung by the Hebrew Children, with the Music. Imperial 8vo., 30 pp. By F. Timme.
- * The Efforts that have been made for the Conversion of the Jews: A Lecture. 12mo., 22 pp. By the Rev. J. J. Reynolds, M.A.
1847. Old Testament Gospel; being the Tracts Nos. 40, 42, 44, and 47, with a Preface. 12mo., 139 pp. By the Rev. A. S. Thelwall, M.A.
1848. The Jews of the Nineteenth Century; being a Collection of Essays, &c., originally published in the "Jewish Intelligence." 8vo. By the Rev. W. Ayerst, M.A.

- 1850.* Historical Notices of the London Society.—I. Original Progress of the Society.—II. Foreign Missions.—III. The Mission Establishment at Palestine Place. 12mo., 72 pp.
1852. Missionary Hymns for Jews and Gentiles, with Prayers. 32mo., 60 pp. By the Rev. J. B. Cartwright, M.A.
Our Obligations; or, Christians Debtors to the Jews. A Short Appeal. 12mo., 4 pp.
- 1853.* Speech delivered by Bishop M'Irvine, at Exeter Hall, on May 6th, 1853. The Israelite Indeed. Nos. 1 to 10. 12mo. By the Rev. J. B. Cartwright, M.A.
1854. The London Society Loves the Nation of the Jews, and desires their Salvation. An Appeal. 12mo., 4 pp.
Address to the Young. 12mo., 4 pp.
1856. Speech delivered by the Rev. Dr. M'Neile, at Dublin, April 8th, 1856. 12mo., 28 pp.
The Expectation of the Jew, and the Duty of the Christian; an Address delivered at the Anniversary Breakfast, May 9th, 1856. 12mo., 12 pp. By the Rev. W. Marsh, D.D.
1857. Journal of a Missionary Journey into Arabia Felix, undertaken in 1856, by the Rev. H. A. Stern. 12mo., 56 pp.

Periodicals and Reports.

- 1813 to 1815 incl. THE JEWISH REPOSITORY; or Monthly Communications respecting the Jews. 8vo.
- 1816 to April 1831. THE JEWISH EXPOSITOR AND FRIEND OF ISRAEL; containing Monthly Communications respecting the Jews, and the Proceedings of the London Society. 8vo.
1830. January to the present time. THE MONTHLY INTELLIGENCE of the proceedings of the London Society. 8vo. Title altered to "THE JEWISH INTELLIGENCE," from January, 1836.
1818. "JEWISH RECORDS;" chiefly for the use of collectors and small subscribers. Half-yearly from 1818 to Christmas, 1821. Quarterly from Lady-day, 1822, to the present time. 4 pp., 8vo.
1845. JEWISH ADVOCATE for the Young. Altered in 1855 to "CHILDREN'S JEWISH ADVOCATE." 18mo.
- REPORTS—
First, HALF-Yearly, May 23, 1809.
Second, HALF-Yearly, December 27, 1809, printed 1810.
Third, HALF-Yearly, June 6, 1811, for March 31, 1811.
Fourth, ANNUAL, May 21, 1812, for March 31, 1812; and thence Annually, on to March 31, 1858.

Hebrew Scriptures,

In the order in which each edition was first printed.

-
1813. New Testament, in Biblical Hebrew. 8vo. St. Matthew's Gospel.
 1815. Ditto, St. Mark's Gospel.
 1816. Ditto, St. Luke, St. John, and the Acts of the Apostles.
 1817. Ditto, Epistle to the Romans, and the Revelation of St. John.
 1820. New Testament, Luther's Edition, in German-Hebrew. 8vo.
 The Prophets, in Hebrew. 8vo.
 1821. New Testament, in Judeo-Polish. 8vo.
 1822. The Prophets, in German-Hebrew. 8vo.
 The Psalter, in Hebrew. 8vo.
 1823. The Old Testament, in Hebrew. 8vo.
 1826. The Psalter, in Hebrew. 32mo.
 Book of Genesis, in Judeo-Polish. 8vo.
 The Prophets, in Hebrew. 12mo.
 1827. Old Testament, in Hebrew. 12mo. (Completed.)
 The Pentateuch, in Judeo-Polish. (Completed.)
 Haphtorah, Hebrew. 12mo.
 1828. The Psalter, Hebrew. 12mo.
 Isaiah, in Judeo-Polish. 8vo.
 1836. The Syriac New Testament, in Hebrew characters. 8vo.
 1837. The Liturgy of the Church of England, in Hebrew. 8vo.
 Hebrew New Testament, newly revised to end of the four Gospels, 8vo.
 (Completed in September, 1838.)
 1838. Haphtorah, Hebrew and German interleaved. 12mo.
 1840. The Psalter, Hebrew and Dutch interleaved. 12mo.
 New Testament, in Hebrew. 32mo.
 Psalter, Hebrew with English interleaved. 32mo.
 Ditto, ditto, German, ditto.
 Ditto, ditto, Dutch, ditto.
 Pentateuch, Hebrew and Dutch. 12mo.
 1848. Old Testament, Hebrew and Dutch. 12mo., 2 vols.
 1852. New Testament, Hebrew. 12mo. } Miss Cook's Edition.
 1853. Liturgy, ditto. }
 1857. The Pentateuch, Hebrew and French interleaved. 12mo.
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Sermons.

*N.B.—Those marked with an asterisk * are out of print.*

1810. **JESUS THE TRUE MESSIAH**; preached in the Jews' Chapel, Spitalfields, Nov. 19; by the Rev. Andrew Fuller.
THE JEWS A BLESSING TO THE NATIONS; preached at St. Lawrence, Jewry, June 13, from Zech. viii. 23; by the Rev. Thomas Scott, M.A.
 * **THE CLAIMS OF JESUS OF NAZARETH EXAMINED**; preached at the Jews' Chapel, Aug. 19, from Luke vii. 19; by the Rev. Thomas Raffles.
1811. * **EIGHT CHARACTERISTICS OF THE MESSIAH**; laid down by the Prophet Zechariah; preached at the Jews' Chapel, December 26; by the Rev. John Ryland, D.D.
 * **COMPASSION FOR ISRAEL**; preached at Bedford, from Matt. xxiii. 37—39; by the Rev. Thomas Scott, jun., M.A.
 * **A SERMON**, preached at St. Andrew's Church, Dublin, April 21, from Rom. x. 1; by the Rev. R. Graves, D.D.
 * **APOSTOLIC BENEVOLENCE TOWARDS THE JEWS**; from Rom. x. 1—4; by the Rev. Edward Williams, D.D.
 * **THE JEWS PROVOKED TO JEALOUSY**; preached at St. Antholin's, Watling Street, June 5, from Deut. xxxii. 21; by the Rev. C. Simeon, M.A.
A SERMON, preached at the Parish Church of Kettering, from Isaiah xliii. 5, 6; by the Rev. Earle Gilbee, D.D.
 * **THE DISPERSION AND PRESERVATION OF THE JEWS**; preached at the Jews' Chapel, Jan. 13, from Luke xx. 24 and 32; by the Rev. W. Vint.
1812. **THE MIRACLES OF JESUS NOT PERFORMED BY THE POWER OF SHEMAHPHORASH**; preached at the Jews' Chapel, Aug. 18, 1811, from John vii. 31; by the Rev. J. Kinghorn.
 * **THE GLORY OF ISRAEL**; preached at the Jews' Chapel, May 20, from Luke ii. 32; by the Rev. W. Bengo Collyer, D.D.
 * **A SERMON**, preached at St. Clement Danes, Strand, May 20, from Rom. xi. 9; by the Rev. W. Marsh, M.A.
 * **THE SELECTION, DISPERSION, AND PRESERVATION OF THE JEWS**; from Jer. xxxi. 10; by a Country Vicar (W. H. P., Randalstown, Antrim).
THE GREAT COMMANDMENT OF MOSES AND CHRIST; recommended to Jews and Christians; preached at St. Anne's, Blackfriars, Jan. 22, from Deut. vi. 5; by the Rev. Melville Horne.
THE PROPHET'S REPORT CONCERNING THE MESSIAH; preached at the Jews' Chapel, March 8, from Isaiah liiii. 1; by the Rev. Robert Young, D.D.
1813. * **A SERMON**, preached at St. Clement Danes, Strand, May 6; by the Rev. Francis Randolph, D.D.
OBJECTIONS ANSWERED; preached at the Jews' Chapel, April 25, from Hag. i. 2; by the Rev. E. J. Jones.
1814. * **CHRISTIANS BOUND TO DIFFUSE THE LIGHT OF CHRISTIANITY AMONGST THE JEWS**, from Matt. v. 14, 15, 16; by the Rev. H. Atkins, M.A.
A SERMON, preached at St. Bride's, Fleet Street, May 5, from Luke xxiii. 34; by the Hon. and Very Rev. the Dean of Wells.
Ditto, preached at the Jews' Chapel, May 6, from Zech. xii. 10; by the Rev. W. Cooper, of Dublin.
 * **Ditto**, on the importance of believing that JESUS IS THE CHRIST, THE SON OF GOD; by the Rev. Geo. Wollaston, D.D.
1815. * **Ditto**, preached at the Church of St. Lawrence, Jewry, May 4, from Numb. xxiii. 8; by the Rev. J. W. Cunningham, A.M.
Ditto, preached at St. Anne's, Soho, May 6, from Lam. iv. 1, 2; by the Rev. W. Dealtry, B.D.
1816. * **Ditto ditto**, May 3, from Rom. xi. 25—27; by the Rev. Daniel Wilson, M.A. (afterwards Bishop of Calcutta).

1817. **THE OBJECTION OF THE JEWS TO CHRISTIANITY**, founded from DEUT. xiii. 1—3, answered, and Faith in Christ shewn not to be prohibited in that passage; preached at Ely Chapel, Ely Place, April 24; by the Rev. C. Simeon, M.A.
- * A SERMON, preached at Tavistock Episcopal Chapel, Long Acre, May 9, from Habakkuk iii. 17—19; by the Rev. Lewis Way, M.A.
1818. * Ditto, preached at St. Paul's, Covent Garden, May 8, from Ezekiel xxxvii. 1—6; by the Rev. C. Simeon, M.A.
- * THE ROYAL EDITOR, preached at the Episcopal Chapel, Amsterdam, June 18, from 2 Chron. xvii. 9; by the Rev. C. Simeon, M.A.
- * THE KNOWLEDGE OF THE TRUE MESSIAH, the only source of Hope and Consolation in the hour of Death, exemplified in the happy end of HENRY ABRAHAMS, a young Jewish Convert; by the Rev. C. S. Hawtrej, M.A.
- * ABRAHAM OFFERING UP ISAAC; preached at Norwich, Sept. 6, from Genesis xxii. 10; by the Rev. H. Girdlestone, A.B.
1819. * A SERMON, preached at St. Paul's, Covent Garden, May 7, from Rom. xi. 30—33; by the Rev. E. Cooper, M.A.
1820. Ditto, ditto, May 5, from Luke ii. 30—32; by the Hon. and Rev. Gerard T. Noel, M.A.
1821. * Ditto, ditto, May 2, from Numbers x. 29; by the Rev. W. Bushe, M.A.
1822. * THE CONVERSION OF THE JEWS, THE TRUE MEDIUM OF THE CONVERSION OF THE GENTILE WORLD; preached at St. Paul's, Covent Garden, April 18, from Isaiah lx. 1—5; by Rev. G. Stanley Faber, B.D.
1823. * A SERMON, preached at St. Paul's, Covent Garden, May 8, from Rom. x. 1; by the Rev. W. Thistlethwaite, M.A.
1824. * Ditto, preached at the Parish Church of St. George's, Dublin, April 10, from Zechariah i. 16; by the Rev. W. Bushe, M.A.
1825. Ditto, St. Paul's, Covent Garden, May 5, from Jer. xxxii. 42; by the Rev. G. Hamilton, M.A.
- THE SALVATION OF ISRAEL; preached at Annandale, Sept. 25, from Rom. x. 1; by the Rev. W. Symington, of Stranraer.
1826. A SERMON, preached at St. Paul's, Covent Garden, May 5, from John i. 49; by the Rev. Hugh M'Neile, M.A.
1827. Ditto, ditto, May 3, from Luke xix. 41; by the Rev. W. Marsh, M.A.
1828. * Ditto, ditto, May 8, from Isa. xxx. 18; by the Rev. T. Thomason, M.A.
1829. Ditto, ditto, May 7, from Nehemiah vi. 3; by the Rev. C. Jerram, M.A.
1830. Ditto, ditto, May 6, from Numb. xxiii. 19—23; by the Rev. Geo. Hodson, M.A.
1831. Ditto, ditto, May 5, from Isaiah lx. 20; by the Rev. J. Haldane Stewart, M.A.
1832. Ditto, preached at St. Clement Danes, Strand, May 3, from 2 Cor. iii. 12—18; by the Rev. W. Jowett, M.A.
1833. EQUALITY OF JEW & GENTILE IN THE NEW TESTAMENT DISPENSATION; preached at St. Clement Danes, Strand, May 2, from Rom. x. 12—15; by the Rev. A. M'Caul, M.A.
1834. THE WAY OF THE JEWISH PEOPLE TO BE PREPARED; preached at St. Clement Danes, Strand, May 8, from Isa. lxii. 10—12; by the Rev. E. Bickersteth.
1835. CHRIST THE GLORY OF ISRAEL; preached at the Episcopal Jews' Chapel, Bethnal Green, May 7, from Luke ii. 32; by the Rev. F. Goode, M.A.
1836. JEWISH CLAIMS ON CHRISTIAN SYMPATHY; preached at the Episcopal Jews' Chapel, Bethnal Green, May 5, from Rom. xv. 27; by the Rev. Hugh Stowell, M.A.
1837. THE WAY OF CHRIST PREPARED; preached at the Episcopal Jews' Chapel, March 12, from Isa. lvii. 14; by the Rev. E. Bickersteth.
- A SERMON, preached at the Episcopal Jews' Chapel, May 4, from Isaiah lxiv. 1—4; by the Rev. J. Scholefield, M.A.
1838. Ditto, ditto, May 3, from Jer. xxx. 21—24, and xxxi. 1—4; by the Rev. W. Pym, M.A.
1839. Ditto, ditto, May 2, from Rom. xi. 26; by the Rev. T. Tattershall, D.D.

1840. A SERMON, preached at the Episcopal Jews' Chapel, May 7, from Numb. xxiii. 9, & xxiv. 9; by the Rev. H. V. Elliott, M.A.
1841. THE DUTY AND METHOD OF BEARING GOOD TIDINGS TO ZION; preached at the Episcopal Jews' Chapel, April 21, from Isaiah xl. 9; by the Rev. A. M'Caul, D.D.
- A SERMON, preached at the Episcopal Jews' Chapel, May 6, from Rom. xi. 12; by the Lord Bishop of Ripon (Dr. Longley).
1842. Ditto, ditto, May 5, from Rom. xi. 29; by the Rev. Henry Raikes, M.A.
1843. GOD'S ANCIENT PEOPLE NOT CAST AWAY; preached at the Episcopal Jews' Chapel, May 4, from Rom. xi. 1; by the Lord Bishop of London (Dr. Blomfield).
1844. THE GLORY OF GOD IN THE CONVERSION OF THE JEWS; preached at the Episcopal Jews' Chapel, May 2, from Isa. lxvi. 18; by the Lord Bishop of Winchester (Dr. C. R. Sumner).
1845. A SERMON, preached at the Episcopal Jews' Chapel, May 8, from Isa. xliii. 21; by the Lord Bishop of Chester (Dr. J. B. Sumner).
1846. • Ditto, preached at Christ Church, Newgate Street, May 7, from Luke xxiv. 47; by the Rev. Hugh M'Neile, M.A.
1847. Ditto, ditto, May 6, from Dan. xii. 1—3; by the Rev. W. Dalton, B.D.
1848. Ditto, ditto, May 4, from Matt. xxiii. 39; by the Lord Bishop of Oxford (Dr. S. Wilberforce).
1849. Ditto, ditto, May 3, from St. John x. 35; by the Hon. and Rev. H. M. Villiers, M.A.
1850. Ditto, ditto, May 2, from Isa. liv. 2, 3; by the Ven. J. C. Wigram, A.M.
1851. Ditto, ditto, May 8, from Eph. ii. 14; by the Rev. W. R. Fremantle, M.A.
1852. Ditto, preached at the Episcopal Jews' Chapel, May 6, from Rom. i. 13; by the Rev. T. R. Birks, M.A.
- THE CRUCIFIXION A PROOF THAT JESUS IS THE KING OF THE JEWS; preached at St. Mary's Church, Oxford, March 7; by the Rev. W. R. Fremantle, M.A.
1853. A SERMON, preached at the Episcopal Jews' Chapel, May 5, from Gal. iii. 16; by the Rev. C. J. Goodhart, M.A.
1854. Ditto, preached at Trinity Church, St. Marylebone, May 4, from Matt. xxi. 43; by the Rev. John C. Miller, M.A.
1855. Ditto, preached at Trinity Church, Little Queen Street, May 3, from Acts iii. 19—21; by the Rev. W. Cadman, M.A.
1856. Ditto, preached at St. Dunstan's, Fleet Street, May 8, from Rom. xi. 12; by the Rev. R. Bickersteth, M.A. (now Bishop of Ripon.)
1857. Ditto, preached at the Church of All Souls', Langham Place, May 7, from Rom. xi. 5; by the Rev. G. Fisk, LL.B.
1858. • ISRAEL SCATTERED AND GATHERED; preached at Trinity Church, Marylebone, May 6, from Jer. xxxi. 10; by the Rev. J. C. Ryle, B.A.

Tracts.

Shewing the different Languages and Dialects into which they have been translated.

N.B.—*German-Hebrew implies the pure German in Hebrew Character. The terms Judeo-Polish and Judeo-Spanish, imply mixed dialects of the vernacular language, in Jewish characters.*
*All the Tracts marked with an asterisk * are out of print.*

- No.
1809. 1. * Deborah, to the Remnant of Israel. 8vo., 8 pp., in English.
 2. * Education; to the Children of Israel. 8vo., 6 pp. J. F. In English.
 3. * Letter from a Jewess at Amsterdam to her Friend in London. 8vo., 8 pp. Signed J. S. S. In English.
 4. * The True Messiah; an Affectionate Address to the Jewish Nation. By a sincere Friend. 8vo., 12 pp., in English.
 5. * A Word of Advice to the Jewish Nation. 8vo., 9 pp., in English.
 6. * *דבר שלום*; *An Address to the Men of Israel.* 8vo., 12 pp., in English.
 7. * Five Minutes' Consideration, recommended to Mr. Tobias Goodman; or Strictures on a Pamphlet, entitled, "An Address to the London Society." 8vo., 22 pp., in English. Signed, "A Presbyter" of the Church of England.
1810. 8. Proofs from the Ancient Prophecies that the Messiah must have come, and that Jesus of Nazareth is the Messiah; seriously addressed to the attention of the Jewish Nation, by a Clergyman of the Church of England. 8vo., 18 pp., in English, Hebrew, German, German-Hebrew, Polish, Judeo-Polish, and Dutch.
 9. Helps to Self-Examination, and Prayers on different Subjects, for the use of humble-minded and inquiring Jews. 12mo., 14 pp., in English, Hebrew, German, German-Hebrew, Judeo-Spanish, and Judeo-Polish. (1816. *Substituted for No. 8 in Hebrew.*)
1810. 10. * A Letter from Saul of Tarsus to the Hebrews, in Hebrew. 8vo., 24 pp.
 11. * An Address to the Jews. 8vo., 13 pp., in English.
 12. * { A few Thoughts offered to the People beloved for the Fathers' Sake.
 * { Deborah, to the Remnant of Israel.—*Second Address.* 8vo., 12 pp., in English.
 13. * An Affectionate Address to the Jewish Nation, on the Duty of Searching their own Scriptures. 8vo., 8 pp., in English.
1811. 14. * "Consider your Ways." An Address to the Children of the Stock of Abraham. 8vo., 17 pp. J. K. In English.
1812. 15. * Account of the Conversion of Two Jews; one a poor Student, at Leipsic, and the other E. S. Schoenberg, of Poland. 8vo., 4 pp., in English.
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20. * An Address to the Jews. 12mo., 24 pp. By Benjamin N. Solomon. In English, German, and German-Hebrew.
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22. * The Devout Israelite; or the History of Saul of Tarsus, &c. 12mo., 24 pp., in English.
23. * Useful Illustrations of the Law and the Prophets, extracted from the Writings of the Learned and Pious Israelite, Saul of Tarsus. 12mo., 24 pp., in English.
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32. * Sermon, by the Rev. Chas. Simeon, at the 10th Anniversary, from Ezekiel xxxvii. 1—6. In English and German.
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1820. 36. * An Address to the Children of Israel, in English, Hebrew, German-Hebrew, and Judeo-Polish.
37. Tremellius' Catechism, in Hebrew, German-Hebrew, and Judeo-Polish.
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43. * Tract in Polish-Hebrew; a Key to the Book of the Birth of Jesus. 12mo., Judeo-Polish.
1824. 44. The Promised Covenant; a Solemn and Affectionate Address to the Children of Abraham, Isaac, and Jacob, by "A Faithful Disciple of Moses and the Prophets." By the Rev. A. S. Thelwall, M.A. 12mo., 11 pp.

1825. 45. * An Address (No. 3) to the Children of Israel, in English, Hebrew, and German-Hebrew.
46. The Prophecies concerning the Messiah, fulfilled in Jesus of Nazareth. 12mo., 46 pp., in English, Hebrew, German, Polish, and Judeo-Polish.
47. The City of Refuge: a Dialogue between a Learned Rabbi and a Sick Penitent. By the Rev. A. S. Thelwall, M.A. 12mo., 26 pp., in English, Hebrew, German, German-Hebrew, Judeo-Spanish, and Dutch.
48. The Life of Freidrich Albrecht Augusti, a Converted Jew. 12mo., 34 pp., in English, German, Polish, and German-Hebrew.
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1829. 50. * The True Israelite; an interesting Narrative of Fact. 12mo., 12 pp., in English.
1832. 51. * A Letter from a Christian to a Jew, 12mo. 12 pp., in English.
- N.B.—All the above Tracts are in the order of their Original Numbering, adopted in 1819, and carried down to 1832—1833.
- The following Tracts, exclusively intended for the Jews, are arranged in the order of Publication, not having been previously numbered.*
1833. 52. The Doctrine and Interpretation of the 53rd Chapter of Isaiah. By the Rev. A. M'Caul, D.D. In English, Hebrew, German, German-Hebrew, Judeo-Polish, Judeo-Spanish, and Dutch.
1834. 53. * Mossaim, Rabbinitism, and Christianity. Part I., 12mo., 30 pp. By the Rev. A. M'Caul, D.D.
54. The Life of Moses, in Hebrew. From "Robinson's Scripture Character."
55. The Life of Abraham, in Hebrew. From "Robinson's Scripture Character."
1837. 56. The Personality and Work of the Holy Spirit, as revealed in the Old Testament. 12mo., 37 pp. By the Rev. A. M'Caul, D.D., in English, Hebrew, German, Dutch, French, and Italian.
1844. 57. "The Pilgrim's Progress," by John Bunyan. Parts I. and II., Translated into Hebrew by S. Hoga.
1845. 58. * What were you? What are you? What will you be? An Address to the Children of Abraham. 12mo., 12 pp. By the Rev. W. W. Pym, M.A.
59. The Angel of the Covenant. By the Rev. A. M'Caul, D.D. Translated into Hebrew by S. Hoga.
1846. 60. The Veil of Flesh; or the Design and Miraculous Evidence of Messiah's first Advent. 12mo., 18 pp. By a Lay Friend of Israel.
1847. 61. Proofs that Jesus of Nazareth is the Son of David. 18mo., 36 pp. By the Rev. J. C. Reichardt. In English, Hebrew, German, Polish, and Dutch.
1851. 62. Proofs that the Messiah, the Son of David, is also the Son of God, in Two Parts. 18mo., 89 pp. By the Rev. J. C. Reichardt. In English, Hebrew, German, and Dutch.
63. The Hope of Israel, or the Doctrine of the Ancient Jews concerning the Messiah, as stated in the Targumim. 12mo., 56 pp. By the Rev. W. Ayerst, A.M., in English, Hebrew, and German.
64. Faith in Israel, exemplified in the Testimony borne to the Power of the Gospel by Members of the House of Israel. 12mo., 60 pp. By the Rev. W. Ayerst, M.A. In English and German.
65. The Scripture Doctrine of the God of Israel. 12mo., 22 pp. By the Rev. J. C. Reichardt. In English, Hebrew, and German.
1857. 66. The Two Covenants; or Mossaim and Christianity. 12mo., 63 pp. By the Rev. J. C. Reichardt. In English, Hebrew, German, and French.
1858. 67. The Epistle of Rabbi Samuel the Israelite, to Rabbi Isaac. 12mo. Translated into English, from the German, by A. L. Leszynski.